

THE  
**MISSIONARY HERALD.**

VOL. XXV.

AUGUST, 1829.

No. 8.

**American Board of Foreign Missions.**

**Ceylon.**

EXTRACTS FROM A LETTER OF DOCT. SCUDDER, DATED AT PANDITERIPO, 1ST. OF OCT. 1828.

*Circulation and Influence of Tracts among the Catholics.*

THE situation of Doct. Scudder brings him very much into contact with native Catholics. His principal means of communicating religious truth are the distribution of tracts and free discussion. Some of the effects of these labors were published in the last volume of this work, p. 376; others will be given here.

In April, the Jaffna Religious Tract Society addressed a tract to the Romish priests, pointing out ten of the errors of their church; among which were the worshipping of saints and angels and images, praying in any other name than that of Christ, forbidding the people to read the Scriptures, adding to, and taking away from, the Scriptures, and the receiving of traditions as of equal authority with the Scriptures. After mentioning these, we pointed out the different times when these corruptions were introduced. This tract called forth an answer from the Catholic priest residing in Jaffna, which was written with much art and abuse. As we deem it important to have our tracts as short as possible, to secure their being read, we took up one subject only as our first answer, in which we give the ten commandments as they give them to their people here, and the ten found in the Bible. This has been answered by the same priest. As we have the prospect of being engaged in this contest for some time to come, I cannot but hope great good will be the result and much Scripture truth be brought before the people. Our tracts are printed and have a wide circulation. Theirs are not printed, and have, as I have reason to believe, a very limited circulation. While distributing tracts, I have been enabled to

distribute among them about 300 portions of the sacred Scriptures, consisting of the Pentateuch, single Gospels, the Acts, and the Epistles. The first effort I made to distribute the address to the Catholic priests, mentioned above, was at Uraturay, (Kaits,) an island about nine miles from this place. I spent several days there with four native helpers. The portions of Scripture given at that time were received with so great avidity, that I soon disposed of all my stock and was obliged to send home for more. Sixty copies more were distributed and 150 tracts. After my return, my native helpers were for several days very busily engaged in distributing tracts and books among the people here, and making known the contents of the tracts. The people received the portions of Scripture with great apparent delight. In almost every instance they begged for them, before they were given. More than a hundred were distributed besides tracts.

While I was thus busily employed in endeavoring to expose the errors of popery, it was not to be expected that these priests would be silent spectators of what was going on. The priest, who was in this parish at that time, issued his anathema against "every one who did not burn the books given by me, within 24 hours." A great excitement was produced among the people, and they seemed to burn with anger against us. As this was the case, all labor among them for a season was suspended, in order that time might have its effect in allaying their feelings. I am glad to say their anger, in some degree, has subsided, and our labors have been renewed among them. I believe but few have been found wicked enough to destroy the portions of Scripture distributed by me. Probably the number torn and burnt will not exceed ten. Five or six were returned to me.

*Visit to Manaar.*

As there are large numbers of Catholics in Manaar and its neighborhood, with four

native helpers I left home on the 25th of June to visit that place, and returned on the 13th of July. We distributed more than 600 tracts, and about 130 portions of Scripture, principally among the Catholics. While at Manaar, I preached repeatedly to the Protestants of Dutch descent. There are a few Roman Catholics also of Dutch descent, most of whose houses I visited. One of them requested me to give him the Bible. Since I returned, I sent him one with a few lines, to which I received a pleasing answer. After mentioning his determination to read it, he writes, "I entirely agree with you that we ought not to credit what man says, but what is in the holy Scripture; so I trust, that my exertion to find out the way of salvation will, by the mercy of God, bring the thing about."

During the last month, my native helpers again visited Uraturay. They distributed 800 tracts or more, and 38 portions of the Scriptures. As the priest's orders had been very strictly given not to read, but to destroy our books, it is a subject for our gratitude, that so many received tracts and books. The people, however, are very much afraid, and keep what they receive with great secrecy. Five or six fearing to come and ask for books by day, came by night, and obtained them. The priest has liars-in-wait to catch all who dare disobey him. My native helpers met with a number of persons, who shewed them the portions of Scripture which had been given to them on a former occasion.

Though I cannot speak of any true conversion, as far as I know, which have been the result of our late labors among them, yet I indulge the hope, that the eyes of a few begin to be opened sufficiently to see some of the surrounding darkness. The people cannot but be fully aware that the priest has deceived them respecting the commandments. In a late conversation with a physician of considerable note among them, who has shown himself to be one of the most strenuous defenders of their faith, I produced the priest's second answer, acknowledging the second command. He was so far staggered as to confess that there was some reason to believe that falsehood lay at the door of their priests. I do not recollect, that in all my conversation with him before, he ever manifested any thing like such a feeling. Many have freely confessed that they are in an error; but they are bound by so many shackles, that, if they are rescued from them, it may well be said to be a miracle of divine grace. They deserve our commiseration and call for our prayers. Parts of the Scriptures are in the hands of many: may they prove a lamp unto their feet and a

light unto their path. I am encouraged from this one fact, that they feel more disposed to obey the direction "*Search the Scriptures,*" than the direction "*Search them not.*"

By means of the small amount of labor already bestowed, great good we are persuaded, has been done; and we will take it as an earnest of what God will do hereafter. We need a number of tracts for them. In our first address to the priests, we touched very cursorily upon several subjects, which we wish to present at large in separate tracts. In addition to these, their other errors must be shown to the people. We have it in prospect to put immediately to press, a tract proving that the second command forbids the image worship of the Catholics, as well as the image worship of the heathen, which the priest denies; and in which we endeavor to point out his sin in taking from the word of God, (Deut. iv. 2,) and to show that he violates the bounds of truth, in saying that the ten commandments which the priests give are the same which God gave. We very much need six or eight new tracts, adapted to the errors and prejudices of the Catholics.

The London Tract Society, with the generosity which distinguishes that noble institution, has heretofore helped us in our work to a degree which calls for our warmest thanks. Repeatedly have they sent large supplies of paper to our Tract Society. Indeed, had it not been for their help we must have been much cramped in this very important department of our work. They have reaped their reward. Last month a young man was baptised in the name of the Father and of the Son, and of the Holy Ghost, and admitted to the privileges of Christian communion with us, whose attention to divine things was first arrested by a tract published on some of the paper thus furnished. There is but one Catholic who attends church here, except those in some way connected with me. He is an aged man, and one of the most respectable in the parish. He has left off going to the Catholic church, and is, I hope, speculatively convinced of its errors. I feel strong hopes that he may experimentally know the Saviour, before he shall be removed from this world to eternity.

With respect to the great body of the heathen around me, I have but little of an encouraging nature to state, except in the village of Santilipay, about two miles distant from each of the parishes of Oodoooville, Manepy, and this place. I have a regular service there on Sabbath evening, attended both by men and women. Some of the native members of the church

generally take a part in the religious exercises. I have reason to believe that a few have altogether forsaken their idols. Two or three have expressed a desire to join us. Sethumparapullay, the teacher of the New York Spring School, resides in this village and has been one of the principal means of the good effected there. A meeting was held at that place on Friday evening, the 22d of August, at which all the brethren, and most of the sisters were present. As it was desirable that the people might witness the administration of the ordinance of baptism, two who stood candidates were then baptised and received as members of the church. One of them is the young man abovementioned; the other is the teacher of the female charitable boarding school.

#### NOTICES OF THE PEOPLE AND DISTRICT OF JAFFNA.

It has often been desired, by curious and inquisitive readers of the various missionary publications of the day, that missionaries would furnish more full and accurate descriptions of the countries where they reside, than has been common: and doubtless there are advantages in presenting to the mind such a view of the country and of the state of society, in regions where our brethren are laboring, as will enable intelligent friends of missions to form some definite conceptions of most objects which are brought before them.

On its being suggested to the missionaries in Ceylon, that more full and accurate descriptions of the country, than had yet appeared, would be interesting to American Christians, Mr. Winslow wrote "notices of the country and people of Jaffna," from which parts will be selected for publication in our pages, as our limits will permit. His letters, on this subject, were addressed to Mr. Anderson, assistant secretary, by whom the suggestion was made.

My dear brother,—Your hint that an account of the old churches in this district might make an article of some interest for the Herald, has led me to think, that more enlarged notices of the country, and of the people, may be acceptable to those who take an interest in the mission here, and consequently in the scene of its labors. I have therefore thought proper to throw into the form of letters some observations, which though detached, are somewhat extended, and which were prepared from time to time, as my pressing duties gave opportunity, in reference to a small publication, which, it is likely, may never make its appearance. Under these disadvantages, if any part of the letters should be thought worthy of a place in the Herald, and contribute any thing to its usefulness,

or to increase an interest in this mission, I shall consider the little time spent on them, as spent in a manner consistent with the professed object of my life.

#### Situation and appearance of Jaffna.

You are aware that the district, or more properly the *island* of Jaffna, is situated at the northern extremity of Ceylon; and separated from the principal island, by a narrow arm of the sea, which is usually fordable at *Elephant Pass*, near the south eastern extremity. On its eastern and northern side, it has the deep waters of the Bay of Bengal, and on its western, the straits of Manaar; in which, near to Jaffna, are Karatiooe, Kaits, Poengertiooe, Delft, and several smaller islands,\* separated from Jaffna, most of them, only by shallow waters. By such, Jaffna itself is divided some parts of the year, Salt river extending, when swollen, wholly across from north to south. But, not regarding this intersection, the whole of the island is about 35 miles in length, from N. W. to S. E., and from 5 to 15 miles in width, from N. E. to S. W.; being shaped much like a *ham*, the smaller extremity of which is almost a wilderness, lying along by Elephant pass; and the larger, where the population is very dense, embracing Pt. Pedro, Jaffnapatam, and the parishes in which our mission is situated.

#### Number and Character of the Inhabitants.

The inhabitants of Jaffna, composed principally of native Malabars and Moormen, are estimated at about 200,000; but the real number may be somewhat less. A few Europeans, mostly connected with government, and some hundreds of country born descendants of the Portuguese and Dutch, reside in the town of Jaffnapatam, and a few at the out-stations of Point Pedro, Mallagum and Chavycheng; where there are sitting magistrates. The country born descendants of the Portuguese and Dutch, either retain some remnant of former family estate, and live by loaning out the little money they may have, at an exorbitant interest, or they get a scanty subsistence by petty trade, or by writing in the public offices. Some of the Portuguese are tailors, and a few are shoemakers—the latter trade being conducted, mostly, by moormen; and their wives act as Ayahs, or female servants, in European families. There is, however, but little industry among those born in the country, of European descent, because *labor* is a *disgrace*;

\* These islands are called Coral islands by some, as formed, probably, by the growth and increase of coralline on the rocky strata below the shallow water.

and indeed, so cheap is the price of native labor, and so different the expense of living in the native style, from even a wretched imitation of European dress and manners, that few will attempt to support themselves by labor, and most are tending to a very *low state of poverty*. Few circumstances are more affecting, than the deterioration and gradual sinking—often even below the natives—of the descendants of Europeans, not only here, but throughout India. Some strong remedy must soon be applied, or the evil will be past remedy, without a convulsion.

#### *State and appearance of Jaffnapatam.*

During the occupation of Ceylon by the Dutch, Jaffnapatam was in a flourishing state. Since the English have had possession, it has gone much to decay. The Dutch colonized; and Jaffna was a favorite part of the island. When it was given up to the English, many of the principal families left and went to Batavia; and no English families came to supply their places; for the policy of the present masters is, not to colonize, but to hold and govern as a province. The houses of the town are low—all being of one story—but some of them are large and airy; and all being built of brick, or stone handsomely plastered and whitewashed, outside as well as in, and generally having open verandahs, or porticoes in front, they make, on the whole, no bad appearance; especially when the eye takes in, at the same view, the back and intermingled scene of tall bending cocoa nut-trees, straight palmyras, branching and luxuriant mango, jack, margosa, and other trees, evergreen, and affording a fine contrast to the burning sand of the streets, and to the low shore of the arm of the sea, at which the streets terminate. The fort is a regular, strong, and handsome fortification, having within its walls an old Dutch church, a commandant's house, and some other good buildings, besides barracks, and accommodations for a large number of soldiers. Vessels, of any considerable size, cannot now approach Jaffnapatam, on account of the increasing shallowness of the water; (which is owing, probably, to the growth of coralline)—but unload at *Kaits*, twelve miles to the westward, and have their cargoes conveyed up in small boats. Owing, in part, to this disadvantage, Jaffnapatam has not so much native trade as Point Pedro, which has deep waters, and is conveniently situated for vessels to leave for Madras, and other parts of the coast. The principal articles of export, are tobacco and lumber, and the imports are rice,

cloth, and various English and Indian manufactures.

#### *Probable Period of Settlement.*

Jaffna has not, probably, been cultivated and thickly inhabited, any very great length of time. There appear to be no decisive marks of antiquity, in the district. There are no ancient temples, no ruins of generations long gone by, as is the case in other parts of the island, and in India generally. The hillocks raised by the potters, and gradually increased, by burning their ware on the top of them, until they are become considerable hills, mark the accumulation of some scores, and perhaps hundreds of years; and the heaps of earth thrown out from the rice fields, to prepare them the better to receive and retain the water, which falls in the rainy season, or is let in upon them from the tanks, also witness to many years of labor; and labor, in some places, long since done; because considerable trees may be found on these mounds. But none of these appearances carry us far back. The only native history, on which any reliance can be placed, puts the period of the first extensive settlement of Jaffna, only at a few hundred years from the present time.

#### *Geological Notices.*

Jaffna is an extended plain, without a single hill or valley, and with only a trifling elevation, in any place, above the level of the ocean. A great part of it was, probably, once under water; at least the presence of shells, corals, and other marine productions, more or less decomposed, and mingled with the soil, bordering upon the low shores at the southwest, and the gradual increase of coralline in the waters near these shores, show something like a natural and steady encroachment of the land upon the sea. Where there is, however, a little more elevation, a bright red soil, composed principally of sand colored with iron, but without any appearance of marine substances, to the depth of 10 or 12 feet, evinces, certainly, a different origin; and may perhaps be thought to prove that it never was the bed of the ocean. There are, however, though unusual in so low a situation, some traces of former volcanic action, in these parts of the district, particularly in the vicinity of the natural well, or cavern, at Pooltoor.\*

#### *Botanical Notices.*

I shall next endeavor to give some account of the most important trees, shrubs,

\* See p. 74, of the last volume of the Herald.



and vegetables of this district; without pretending to any thing like a perfect view of its botany. Ceylon abounds in valuable wood; as ebony, calamander, satin-wood, &c.; but these are not at present found in Jaffna; the thick jungle, or native forest, being removed, for the cultivation of the soil. There are, however, the following, which are valuable, either for their timber, fruit, or shade. The margosa, jack, olive, tulip, banian, mango, tamarind, orange, lime, shaddock, custard apple, papaw, cocoa-nut, arica, palmyra, and some others, which are common, and most of them probably indigenous. Of the first of these, (the margosa,) which is a forest tree, but found more or less in all the gardens and by the side of all the roads, on account of its fine shade, I need say but little. It somewhat resembles, in appearance, and in the firm texture of its wood, the very large curly maples, seen in some open lands in New England. It bears a small fruit, of no value as such, but, enclosing a bitter nut, from which an oil is extracted, that is used both for lamps and for some medicinal preparations. The wood is used for boards and timber; is excessively hard, and receives a fine polish.

The *jack*, (*Artocarpus Integrifolius*), is a species of the bread-fruit-tree, and a most valuable production. It grows to the size of a small beach, which it resembles, except that its limbs are fewer, and more upright. When wrought, its timber very much resembles mahogany; but it is less compact, and does not admit of so good a polish. The fruit verifies the fable of the pumpkin on the oak. It is attached by a stem, to the body and large branches of the tree, sometimes appearing on the body, quite down to the roots. It has a rough, indented, exterior coat, inclosing a thick fibrous cellular substance, in the cavities of which are fleshy bulbs, of the size of a small egg, around a nut like a very large bean. The latter, when roasted, has the taste of a potatoe, and the former is a cohesive gelatinous substance, of high, and often fine, flavor. It has a strong smell; and the taste is unpleasant to most persons at first, though there are few who do not subsequently become very fond of it. The natives use the fruit, which is very nourishing, both in its green and in its ripe state; and it forms a considerable part of their food, at some seasons of the year.

*Olive*, (*Olea*.) An inferior species of the olive is common here. It grows to be very large, and has an extended, branching top, so as to resemble an immense elm. Its fruit is of the size and shape of a good sized red plumb, somewhat larger than the green olive of France. The oil is extracted from the nut within, by heat

and pressure. It is used principally for burning. The wood of the tree is used for beams and posts, in building, but not for furniture, as it does not take a polish.

*Tulip-tree*, (*Liriodendron*.) This is very common, and is used for shade, for ornament, or more substantially, for *hedges*. The flower a little resembles the common hollyhock, or rose-mallow, and the wood is particularly useful where strength is required. It is propagated by cuttings or slips.

*Baniam*, (*Ficus*.) Of this singular tree, there are three species in Jaffna. The most remarkable thing concerning it is its well known property of *self-propagation*. One species, especially, sends out branches from all its lower limbs, which, hanging down like long ropes, reach the ground, take root, and become additional stems, or trunks to the parent tree. Thus there is a gradual addition to the family, until the whole often covers a very large space; while it is still connected together as one tree. I have seen, I think, two acres covered in this way, by the progeny of one ancient trunk. The tree is useful only for shade, but it is much revered by the natives, who think every ancient banian to be the residence of some evil spirit; and they will by no means be under one at noon or at sunset, lest the evil spirit should possess them.

*Mango*, (*Mangifera*.) This is a very valuable tree, and is abundant in the district. It is often very large, extending its limbs sometimes 30 or 40 feet from the trunk, in nearly a horizontal direction. Though so large, it is frequently well filled with fruits, of the size, and somewhat the shape, of large pears. When of a good quality, it is a rich and delicious fruit, sometimes approaching to the taste of a peach. It has a large flat stone in the middle. The timber is used for coarse work, being easily wrought.

*Tamarind*. This tree also grows to be very large, and lives a great number of years. It is exceedingly hard, being, when dry, almost impenetrable to the axe. It is, therefore, seldom wrought. The fruit hangs in pods from all the branches, and the pods are nearly twice as long as those of the West Indian tamarind, and contain about twice as many seeds. The natives make from it an acid preparation, which they use with their common food.

*Oranges, limes, citrons, and custard apples*, especially the two former, are every where cultivated; and *shadducks* are common, but they are not so good as those of the continent. The orange, (*Citrus Aurantium*), is very fine. The species most common, and most preferred, is the China, or sweet, orange, though the Seville, or

bitter orange, is also found. The *custard apple* is in the shape of a heart, and takes its name from the resemblance, in its appearance and taste to a custard, though it is often far from deserving that name.

*Papaw*, (Carica Papaya.) Of this tree there are male and female. The former blossoms, but only the latter bears fruit. It is a tree of quick growth, and very slight texture, almost like a vast herb. Its fruit has much the appearance, both inside and out, of a muskmelon; and its taste is not very dissimilar, though less rich.

## Bombay.

EXTRACTS FROM THE PRIVATE JOURNAL OF  
THE REV. CYRUS STONE.

THE friends of missions very extensively feel a deep and peculiar interest in the mission at Bombay. The dying appeal of Mr. Hall made an impression upon many minds, which will not soon be obliterated. Though special divine influences have not yet been witnessed there, yet moral causes are in operation, which can hardly fail to produce great effects hereafter.

The following passages are taken from a journal, which Mr. Stone transmitted to his relatives, and which they have kindly permitted us to use, so far as our limits, and the topics introduced, may render selections expedient. As every year makes numerous changes in the readers of the Herald; and as its pages are constantly brought under the eye of young persons, coming forward to take an interest in missionary subjects; it seems proper that occasional notices of the climate, seasons, customs, people, &c. should be inserted, though in different circumstances, the insertion of these things might hardly be advisable.

### Donation of a Tract.

Monday, July 13, 1828. Visited and examined the Boston Jewish School. Found it in a flourishing state. On my return, stopped by the way-side, to hear a lad read, who asked for a book. I gave him the tract called *Good Tidings*, which he read with much fluency. He said he formerly attended the mission schools; but was now obliged to engage in business. As soon as our scholars are able to earn three quarters of a cent a day, they leave our schools; which is a great obstacle to the progress of learning. While he was reading, and answering the questions I proposed, a multitude assembled around us, and listened with much attention. I distributed several books, to such as could

read. So I would daily go out into this great barren field, sowing precious seed, even *weeping*, (for who could help weeping to see this waste of souls,) hoping yet to return with joy, bearing precious sheaves, gathered from this field, and bound up to eternal life.

### Meeting of Schoolmasters.

14. Attended the meeting of our puntooges, (teachers of our schools,) at the chapel. This exercise promises much good. For here are 16 learned Hindoos and Brahmins, receiving Bible instruction; besides a large number of the boys of the first classes in the schools. The Mohammedan holidays are approaching; and great preparations are making to celebrate the achievements of the false prophet.

### Residence among the Highlands.

19. Received a letter from Mr. Woodward, of the American mission in Ceylon. He is now at the Nielgherry hills, in the southern part of Hindoostan, for his health. Says his health is much improved; thinks the climate, on those highlands, more favorable for Indian invalids, than the climate of New England. The church mission has a house erected there, for the accommodation of their invalid missionaries in India. It is a missionary field, being surrounded by natives. Should a temporary residence there prove, as it is anticipated, for the restoration of health, it will prevent the necessity of missionaries returning to their native country, to save their lives, and protract their usefulness. It is contemplated to establish a school there, for the education of European children, which can be done at a small portion of the expense of sending them to England for an education, as is now practised. Besides, it will prepare them better to endure this climate.

### The Rainy Season.

21. The rain continues to pour down in torrents. All the tanks are overflowing; the streets and the paddy fields, [rice fields,] are inundated; the whole vegetable kingdom wears the freshness of the morn of creation. Dr. Jefferson says, it is very healthy among the natives, since the rains have fully set in. I should have concluded the reverse of this would be the case; reasoning from the state of the atmosphere, and the exposure of the natives. We suffer much for want of fresh air, and exercise abroad; the rains obliging us to keep our bungalows [houses] shut up.

### A Mohammedan Festival.

A procession passed our bungalow this morning, carrying the representation of an elephant, as large as life, profusely decorated with garlands, &c. Several Mohammedan fakeers, that is, *religious mendicants*, painted from head to foot with various colors, in imitation of leopards, panthers, &c., appeared naked before our windows, asking alms, to support their feasts. They look and act *indescribably bad*. One of the Mohammedan prophets has just arrived in the western part of the island, two miles distant from us, who is performing miracles, as the people say. They say he feeds several hundreds daily, while he is so poor, as not to have wherewith to purchase food; which proves that he creates the food, as Christ did when he fed the thousands, &c. But the hand that performs this miracle, is the alms, which their thousands of religious mendicants extort from the people, and secretly convey to his store house. The natives have already suspected the deception, so that this power of working miracles will soon cease. This festival continues several days; the people become more and more infatuated, till the last day, when they close the scene with fighting, &c.

### Another Festival.

24. The great holiday of Hunorrhun, observed by the Mohammedans. The streets have been crowded, by men, women, and children, attending the taboots, exhibited in the streets. The taboots are very splendid, temple-like constructions, of various sizes and figures, profusely decorated with ornaments. They are borne on men's shoulders, escorted by instrumental music, followed by a company of females, smiting on their breasts, and chanting, in wailing strains, a kind of funeral dirge. After having exhibited them the greater part of the day, they are carried to the sea shore, and entombed beneath the wave. The scenes of outrage, fighting, and bloodshed of this holiday, induced the government to interpose this year, by obliging the celebrators to defray the expenses of an English officer, with a company of seapoys, to attend each taboot, to preserve order. At what expense are the deluded followers of the false prophet obliged to maintain his institutions!

### Schools and Tracts.

26. After breakfast, walked two miles, to visit the school at Mazagon;—found 31 scholars busily engaged in their studies. Heard the first class read in the Scriptures,

and questioned them, as to the meaning of what they read. In general, ready and correct answers were given;—such as would have done honor to any boy in a New England school. Heard them recite the ten commandments and catechism. The school is in good order, and flourishing. On my way to and from the school, read tracts to several circles of natives. I stopped near a collection of Hindoos, assembled for feasting. They had just finished eating, and were smoking their *hookahs*, (a kind of pipe, very unlike any thing in America,) and listening to the unharmonious notes of Hindoo harps, accompanied by vocal lays of a lascivious song. I requested a little lad, belonging to the school, who could read with great fluency, to read a tract. He began: soon the natives began to leave their seats, hookahs, and music, and clustered around us. Several brahmins came, and listened awhile, and then went back, and set their musicians to strike up louder notes; hoping to draw away all the people. I then addressed the people, and told them that to listen to such songs would do no good. God is not pleased with them; but that what the book said *would* do them good, if they would obey it, because it is the word of God. I then read the tract, entitled *Good Tidings*, written by Mr. Newell;—commented upon it in a familiar manner, which chained the attention of the people, in spite of the influence of the brahmins and their music. The brahmins, seeing this, again came near, and attentively heard. I gave two books. Was happy to see, on my return, a respectable Hindoo, to whom, as I went to the school, I gave a copy of John's Gospel, sitting on a large rock under the shade of a tree, so diligently reading it, as not to notice me as I passed by near him. In the morning I would sow the seed, lifting up my heart in prayer to God, for a heavenly influence, to cause it to germinate and yield fruit.

### Visit to a Temple.

28. Went to Mandave temple, one of the most celebrated Hindoo temples in Bombay. Found hundreds of people assembled there; not indeed, all to *worship*, but to relate and hear the news of the day. Two brahmin priests, one in each verandah, were reading out of their shasters, [sacred books,] to two or three hundred people. The priests read a few lines, then another brahmin expounded it to the people, in a louder tone of voice. I ascended into the verandah. Soon, two brahmins came to me, and asked for books. I gave to one of them, Matthew's Gospel, and to the other, the letter of the Bengalee converts,

addressed to their countrymen, which we have just published, in Mahratta. They began to read aloud, by my request, which soon attracted the attention of a multitude by which we were surrounded. I gave several books to such as promised to read them. While hearing a lad read a few questions and answers in a catechism, a venerable looking brahmin came, and after listening a few minutes said he would read himself. I gave him a book, and he read with much interest. I questioned him on what he read about Christ as the only Saviour of sinners. He appeared intelligent and candid, and asked for books. I gave him "Scriptural History" and "Good Tidings." Had numerous applications for books; but could not supply them. A spirit of religious inquiry is evidently waking up here, which I trust will not be satisfied till it comes to the knowledge of the truth.

#### *Value of the Sabbath.*

*Sabbath, Aug. 3.* Passed much as all my Sabbaths do here, in witnessing the abominations of heathenism, save when in the house of God, or secluded from the busy world in my own private dwelling. My friends at home can never prize the blessings of a N. E. Sabbath, as I now should. Oh how my heart would delight to witness once more the stillness of such a day, and to go up to Zion's courts to worship the God who made heaven and earth, with the multitudes that keep holy time. Oh that mine eyes might witness such a Sabbath in this pagan clime, ere they close in the darkness of the grave.

#### *Need of Schools.*

8. Had several applications for new schools, but do not think it expedient to establish any more for boys, till our funds are increased. We have now seven schools for boys, and eight for girls, in the native town of Bombay. Had we funds, and laborers, we might increase our female schools to-morrow to an hundred.

9. Through the mercy of God, myself and family have been preserved from distressing sickness and death amidst the vicissitudes of another week. Since the last Sabbath several Europeans in Bombay have sunk into their tombs of the fever, which now prevails. It is of the Lord's mercies that we are not consumed. We have cause to speak of his goodness towards us from day to day.

The operations of the mission here, have moved on much as in preceding weeks, constantly assuming a more interesting aspect.

12. Had several puntogeos, with their scholars, call at my house, and heard them repeat, *memoriter*, the commandments and catechism. It is very interesting to my feelings to hear these little pagan immortals repeat the ten commandments, and a catechism, comprising a summary of Gospel doctrines and precepts; and to tell them about the compassionate Jesus, who invites children, as well as adults, to come to him for salvation. This is my very element.

Four o'clock, P. M. Attended the meeting for the puntogeos, at the chapel. This is one of the most interesting and promising meetings we have. Each puntogee reads a verse in the chapter given out for the schools to study, and is then questioned as to its meaning. After the chapter is read in this way, Mr. Graves expounds the chapter and enforces the doctrines and duties it contained. The meeting is opened and closed with prayer; the puntogeos all standing.

#### EXTRACTS OF A LETTER FROM MR. STONE, DATED NOV. 17TH, 1828.

Our prospects, we think, are brightening. Two persons were added to our little church, at the last communion. One of them, a Portuguese, a convert from the Roman Catholic church; the other, Mr. Barker, an American, whose parents reside in Barnstable, Mass. He left them three years ago, in a whale ship for the South Seas—sailed round Cape Horn, touched at one of the Sandwich Islands—became acquainted with Rev. Mr. Bingham, of whom he speaks in high terms.

He was left in Bombay sick and friendless. We providentially became acquainted with him, and received him into our family. While at sea, his attention was awakened to the subject of religion. At the Isle of France, he indulged a hope of having passed from death unto life. Having given us satisfactory evidence of being an humble Christian, he was received into our church. His health is much improved. He wishes, if he can be useful to the mission, to be connected with us: and, as he is a blacksmith, and shows quite a mechanical genius, we have concluded for the present to employ him in an attempt to make types; and, if he should succeed, to establish a type foundry, which will be of great service to the mission. Should he not succeed, he will probably return to America.

A few weeks since, a brahmin, from near Poonah, received Christian baptism, which has produced a great excitement among his relatives. He says his parents and brothers have destroyed their idols,



and are determined to become Christians. His attention was first directed to Christianity by reading some of our religious books, which had been sent to his country. He came first to the Scottish missionaries at Bankote, 60 miles south of Bombay, and by them was sent to the Rev. Mr. Stevenson, of the Scottish Mission recently established in Bombay—under whose instruction he has been, and by whom he was baptised.

Another native, an aged man, who lives on the continent, forty miles from Bombay, called on Mr. Graves a few weeks ago, and spoke as follows:—"When I was in Bombay sometime ago, you gave me a book, and said it was the word of God, and requested me to read it: you also invited me to come to the temple on the Sabbath, where I should hear more of the word of God. I did so, and my mind was affected—I returned home, and read my book—was convinced that I had received no good from my gods, and that they could not save me. I resolved I would destroy my household god, which I had worshipped more than thirty years. So I got up early one morning, and took my stone god, and carried him to the river, and cast him in, and he sank out of my sight. When my family arose, and found the family god was missing, there was no small stir to know what had become of him. I told them what I had done; and now I have come to you for instruction."

He left us to remove his family here: but has not yet arrived. Several natives of the first respectability have called on me recently, requesting Christian instruction; some of whom appear convinced that their religion cannot save them. Others may be considered as just beginning to inquire into the truth of Christianity. Our books are received with much eagerness. Many are beginning to read, and hear the Gospel.

## Syria.

COMMUNICATIONS FROM MR. SMITH.

[Continued from p. 207.]

### *Controversy of Tannoos El Haddad with his Priest.*

A FEW days after the conversation between Tannoos and his priest, an account of which is given in the last number of this work, (pp. 205, 206,) the priest put into T.'s hand a written argument, intended as a defence of the *fast in honor of the apostles*. This piece abounds with declamation and incoherency; but the argument, so far as it can be understood, amounts to this:—That the observance of this fast was

among the *traditions*, which were kept and recommended by the early fathers of the church, and even enjoined by the apostles themselves;—that it was confirmed by the councils of the church;—and that even were it not confirmed by the apostles, nor by councils, nor yet among the traditions, still it is a custom which has prevailed among all good Christians until this day, and therefore it possesses the authority of a law; and whoever acts contrary to this law commits a deadly sin, and is deprived of the Christian's portion. In proof of this last argument, which is the one principally insisted on, the priest adduces two distinguished canons of the church; the first taken from Basil the great, and the second from a decision of the council of Gangora, which was admitted by all the learned to have been perfect.

To this written argument Tannoos returned the following answer:

#### *Tannoos El Haddad to Priest Anton.*

"Rev. Father, I have read your address, and understood what you have adduced to prove, that whatever traditions have been imagined are certain. As to your declaration that the fathers of the church directed that these traditions should be received, it is true they received some things; but at the same time cautioned us to receive no tradition, not even from themselves, unless with evidence from the holy Scriptures. As Cyril says; "Respecting the holy and sacred mysteries of faith, we ought not to give currency to any thing foreign from the sacred Scriptures; nor to be carried about by persuasion, and enticing words; and do not believe me when I say these things, unless you have proof of them from the holy Scriptures; for the safety of our faith itself is from the demonstration of the holy Scriptures." Observe, also, father, how Irenaeus makes a similar remark. "No tradition," says he, which passes under the name of the apostles, ought to be received, unless it is contained in the Bible, or accords with it."

"Now since these two saints give us such directions, in accordance with the others, and with the Gospel, we are under obligation to have our faith united with and conformed to the Gospel. But you say, the apostles teach us to keep their traditions; and I wish every one of us might keep them, for undoubtedly they were from the Holy Spirit. Yet we know that all their instructions accorded with *what they wrote*; for they taught nothing privately, but preached openly, as they were directed by our Lord; "What ye hear in the ear that preach ye upon the house tops." And it is beyond a doubt, that the apostles had no other doctrines than what

they wrote; for John says, in his first epistle, "that which we have seen and heard declare we unto you."

"You cannot justly infer, from the language of the apostles, that we ought to receive the unwritten traditions; for it is exceedingly plain, from their declarations, that we ought *not* to receive the traditions of men. St. Paul says to the Colossians, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of this world, and not after Christ." And in another place, he cautions his disciple Timothy, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrines, neither give heed unto fables, and endless genealogies, which minister questions, rather than godly edifying, which is in faith, so do. Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned, from which some having swerved, have turned aside unto vain jangling."

"If you ask me how to distinguish between the traditions of the apostles, and the traditions of men, I answer, in the first place, the traditions of the apostles are found in the Gospel; and secondly, fearing the denunciation of St. Paul, when he says, "though we, or an angel from heaven, preach any other Gospel, than that which we have preached, let him be accursed." I confess, with Irenæus, that "as we do not deny the things which are written, so the things which are not written we reject."

"To your question, "How is it possible that the fast should have been kept for so many ages," &c., I can give an answer which will clear your mind of this difficulty. You know, Rev. Father, for what reason our Lord reproved the Pharisees; viz., *because they held to the traditions*. As he says plainly in the Gospel of Mark, "For in vain do you serve me, teaching for doctrines the commandments of men." And again, in Matthew, "Ye have made the commandment of God of none effect *by your traditions*."

"Now if, in about 400 years, between the prophet Malachi and the coming of our Lord, there sprung up so many traditions, that our Lord had to preach and exhort men to forsake them, how much less is it to be wondered at, if, between the time of Christ and now, there have arisen many erroneous doctrines. For men are always inventing new notions; and then, after a while are ready to declare, that their antiquity makes them certain. And especially, since before St. Paul wrote his epistle to the Galatians, there had arisen among them such doctrines, that he was obliged

to write to them, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto *another Gospel*," and then reproved him, who taught these doctrines, in the language just now quoted; yes, and repeats it, saying, "As we said before, so say I now again, if any man preach any other Gospel unto you, than that ye have received, let him be accursed." Wherefore I, fearing lest this apostolic curse should fall on me, receive and obey the direction of Basil the great, when he says, "Believe the things which are written; but the things which are not written, seek not after them." My great wish is, to be always obedient to the command of our Lord, "Search the Scriptures;" and while I do this, I believe the assertion of Irenæus, that "to rely upon the holy Scriptures, is to build upon a firm rock; but to leave these, and to rely upon any other doctrine, is to build upon the sand; and the overthrow of such a house is easy."

"Again, you argue, that the fast of the apostles should be kept, as an expression of thanks to them. I too, declare, that we ought to thank God continually, for giving us the apostles to instruct us, and to fulfil all things which are written in the law; and also, we ought to remember the death, and resurrection, and ascension, of Christ; the mission of the apostles, their admonitions, their labors, their fatigues, their sufferings, so grievous and afflictive, which they endured for Christ's sake, and that they might teach us the true religion. But as to the rewards of the apostles, you know that they consist in dwelling in the presence of God, clothed with crowns of glory. You say that fasting is an expression of thanks to the apostles; but I will show you what is more acceptable. For instance, if we wish to please a friend, we listen to his advice, and do as he wishes. So the thanks, which are most acceptable, and should be given to God, are the doing of his will. As our Lord says, in John xiv. 21, "He that hath my commandments and keepeth them, he it is that loveth me." And again, verses 23, 24, "If a man love me, he will keep my words." "He that loveth me not, keepeth not my sayings." If you ask, what are his commands? I answer, that "whatsoever things were written, were written for our learning."

But, not to prolong this point, I select the declaration of Paul, in Col. iii. 8—10, "But now, ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth; lie not one to another, but put off the old man with his deeds, and put on the new man, which is renewed in knowledge, after the image of him that created him." Now, would

we give thanks for the labors of the apostles, we should do it, by obeying this, and all their directions; for this, as we have just seen, is according to the will of the Lord; and such thanks are better than fasting, and than all burnt-offerings and sacrifices.

"To your argument, that 'fasting is a commendable custom, and therefore possesses the authority of law,' I answer, that it is beyond a doubt, that fasting was practised by the primitive Christians. Indeed, our Lord himself fasted, and likewise the apostles. Yet they fasted without being forced to it by a command. They mingled fasting with prayers. Their fasts were destitute of hypocrisy; nor were they observed from shame, and a desire to please men; but they were for the purpose of men's repenting and humbling themselves before God. Now I wish all men would fast thus; for such fasting, proceeding from a pure heart, is acceptable to God, and is a commendable custom, profitable to all who practise it.

"But the fasting of the present day, is not the fasting which is commendable. For, in the first place, it is only *kutaa*, (abstinence from meat,) and not fasting. In the second place, you know, most men fast because they are commanded, or are ashamed not to do it, or are afraid they shall sin, if they break the fast. And since the heart is not in it, they long for meat, and worldly indulgences, as much as at other times; they get tired of the fasts, curse those who ordained them, spend their time in worldly business, and care little about their prayers; but go to church because it is customary; and there each one meets his friend, and inquires about the prices of the market, or other news, or talks about making excursions of pleasure.

"These things grieve me exceedingly; for they know not what they do. And I wish you would let every man lay aside his hypocrisy, so that he may not fast from a sense of shame, nor with his thoughts engaged in the concerns of the world, for such fasting is most evidently sinful. Our Lord commanded us not to fast hypocritically. And likewise by the mouth of Isaiah, he said, "Behold in the day of your fast, ye find pleasure, and exact all your labors: behold ye fast for strife and debate, and to smite with the fist of wickedness. Ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day unto the Lord? Isa. lviii. 3—5. Consider well how God regards a fast like this!

"Now since this abstinence from meat, which has usurped the place of fasting, is not a commendable custom, how can you infer, from the language of Basil, that it possesses the authority of a law? And, moreover, if it must be considered as a law, this is opposed to the prohibition of St. Paul, in Col. ii. 16—18. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of a new moon, or of the Sabbath days; which are a shadow of things to come, but the body is of Christ. Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." The same apostle wrote to his disciple Timothy, prophesying to him, that there was a time coming, when men should decree that marriage and meats were forbidden. "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving, for it is sanctified with the word of God, and prayer." 1 Tim. iv. 1—5.

"Again, you say the council of Gangora passed laws respecting fasting. True: yet they never thought of the *kutaa*, (abstinence from meat,) for the very same council declares, in the second canon, "Whoever judges any one that eats meats with temperance and faith, (except blood, and offerings to idols, and things strangled,) and shall pass sentence upon him, that, on account of eating meat, he has no hope of salvation, let him be accursed."

"Now, father, we have found, for this abstinence from meat which now passes by the name of fasting, no confirmation, either from the apostles, or the councils, or the fathers, but it proves to be an imposition. And if it be so, how can you attempt to confirm it, by using such severe language? I am afraid and tremble at presumption like this; for you attribute it to the apostles, whereas St. Paul says, "The kingdom of heaven is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." You ought not, therefore, to use improper language, but rather, to preach with all long suffering and patience, and according to what is contained in the Gospel; that your treasure may be in heaven. Do not consider me as desirous of innovations. I had not presumed upon

this argument, had I not known you, that you regard the things that are pleasing to God. Every one that is of this character, upon him be peace and mercy."

Respecting this reply of Tannoos, it ought, perhaps, to be remarked, by way of explanation, that he was helped to some of the quotations from the fathers, which are found in the first part of it. For the sentiments advanced, he is accountable. The quotations from the councils, as I had no other copy to which I could refer, have been merely translated from the Arabic, as quoted by him.

The above reply ended the controversy; for although the priest was often at the house of Tannoos, he never afterwards disputed with him. He has continued perfectly friendly to Tannoos, and has endeavored to cultivate an acquaintance with us, by calling several times at Mr. Goodell's house and mine.

It is interesting to see this intelligent young Arab, who but lately was a firm adherent of the prevalent superstition, now coming forward a bold and zealous champion of the truth, skillfully wielding the sword of the spirit; and confounding, if not convincing, the enemies of evangelical religion. It will be seen, from the preceding extracts, that the missionaries have good reason for "putting confidence in his prudence and usefulness;" especially when it is remembered that the truth, which he so ably defends, appears to have exerted its sanctifying power upon his heart.

#### *Influence of the Fathers.*

The superstitious veneration of the fathers of the church, so often expressed by the priest in these conversations, of which I have given you so imperfect a sketch, presents no slight difficulty to the protestant missionary in this part of the world. He finds men not acquainted with that broad line of distinction, between the Sacred Writings and all human compositions, which protestantism has so effectually drawn. On the contrary, he hears the latter appealed to as paramount authority; and sometimes, in the heat of argument, extolled above the Bible. And not the least painful circumstance is, that while such really valuable authors as Cyprian and Augustine, are rarely mentioned, the names of others, like John of Damascus, are in the mouths of every one.

This elegant writer, the most learned ecclesiastic of his age, (unless the venerable Bede of England be excepted,) by maintaining the importance and efficacy of prayers for the dead, and defending image worship, together with other errors of a

similar nature, exerted a baleful influence upon his church, which has continued to this day, and which it will cost the preachers of the Gospel much time and labor to destroy. Some of the most common religious books, now in the hands of the Arabs of the Greek church, were composed by him. The Psalms of David, as they are printed at the Mount Lebanon press, for the use of all the churches in Syria, are interspersed with prayers to the virgin, of which he is the author. Not long ago, an Arab begged of me a Psalter; but, in a few days, returned it, saying, it was imperfect. On inquiry, it appeared that its imperfection consisted in the absence of these prayers, which the poor old man had supposed to be the composition of David. His mistake was pointed out to him, and the great superiority of the inspired writings to every other, explained at some length. To these remarks he made no reply, but left his book.

#### EXTRACTS OF A LETTER FROM TANNOOS EL HADDAD TO MR. SMITH, DATED JULY 8, 1828.

SUCH unreserved letters as the following, do much towards making us acquainted with the manners and ordinary intercourse, in this ancient part of the world.

The day that you sailed, I went to visit my relatives in Kefersheema, and had hardly sat a minute before they began to make inquiries respecting the protestant religion. In reply, I answered them particularly and distinctly on every part. But fearing at last that they would do me some injury, I told them I did not come to dispute, but to visit. So each one concealed his thoughts in his own breast.

On my return, in the evening of the same day, my wife informed me, that Johannes, the Greek Catholic priest of El Mansurie, had paid her a visit, and exhorted her to change my sentiments, bringing proofs that a woman may exert great influence over her husband. She replied, "Do you wish to create a misunderstanding between me and my husband? For if I undertake what you advise, he will fall out with me and reprove me." "But," said he, "what shall we do then? must we leave him to perish along with the heretics?" "Why," replied she, "will he perish? Is your religion better than his? Or have you read the Bible more than he? But when he returns, come and talk with him." He told her, however, to endeavor to persuade me to remove to the emeer's house, where he would guide me to the truth; and then departed. I told her to say to him, if he should speak to her again, "My husband wishes to reason with you, and to



show you the truth; but you will get angry, and I wish you would both avoid religious controversy, that you may continue friends."

The next day he came and urged me to remove to the house abovementioned; but I excused myself. A few days after, I went to let the horse eat grass, just above the emeer's house, thinking the priest was in Beit Miry.

But about sunset he returned, and began to complain of me for not moving. I told him we were near enough now, to see each other every day. "No," said he, "you don't like to be near us. But I will say no more now; come, let us go to church and pray." I told him I had a horse with me; it was near sunset; and my dinner was ready.

"Come along," said he, "enough of error. Those fellows have left the country now; and if you want support or employment, don't be troubled, for they are ready." I replied, "As to what you say about their departure, know, that I have not adopted my religion out of respect to men; nor from shame and fear; nor am I aiming at worldly things, but at those which are spiritual."

"I want to ask you one question," said he, "whom will you follow? to whom do you adhere? and what is your faith? Do you adhere to the church [of Rome?] or to those heretics? or to the Greeks?" I answered, "I hold to the Head, which is Christ, from whom the whole body is framed together; and him I follow. And my belief is founded on the belief of Peter and the other apostles. If their belief was right, mine is right; if theirs was wrong, mine is wrong; which God forbid!" "Will you," said he, "give up your sentiments, or dispute?" "How can I give up my sentiments," replied I, "while the Gospel exists? and controversy I do not wish; for you will be offended."

He declared he would not; and told me to dispute if I wished. I said it was near sunset and there was no time. "Then," said he, "I will come and see you tomorrow, for I want to know all that you believe, and all that you disbelieve." I told him, I would inform him, if he would not lose his temper. He said he would not. And then I told him, "I do not, in the first place, believe in the pope. For he is a man, and a bishop like others; whereas he assumes another character, acquires to himself temporal power, and wields the sword like the nations. Now this is contrary to the will of Christ, as is proved by what he said to the disciples, when they disputed by the way who should be greatest, sharply reproving them for their ambition."

Upon this we separated, he saying, "tomorrow we will make all things plain;" and I, that I wished to be corrected if I were mistaken. He went to his church, and I to my house, praying God to give me wisdom to answer every one that asks me, and to this priest, grace to receive the truth which I may explain to him. The next day he did not come, and I have not seen him since.

Not many days after, one Sabbath morning, after the Greeks here had said mass in their church, those who have become Catholics presented themselves to say mass there also; but the Greeks prevented them. So they became greatly enraged, and one of their women ran to the little Catholic church, and brought the priest's surplice, and would have brought the cup and the other furniture for the mass, but the priest and his people prevented her, saying, It is not lawful for women to take that which is on the altar. The Catholic priest refused finally to say mass in the church of the Greeks, without their consent. "But," said his people, "we have an order from the emeer to do so, and after mass we will lock the door, and take the key to ourselves."

He said he was not subject to the emeer but to his bishop and patriarch. Then said they, in a rage, "Go away to your bishop and your patriarch, and we will procure a hundred priests instead of you; for we will, at all events, have mass in the Greek church. The Greeks were looking on all the while, and prepared for mischief, if the Catholics should attempt to carry their point. So, after many words between the Catholic priest and his people, he went to his church, and they, seeing that they had gained nothing, followed him. And now, for more than forty days, he has not been in the village.

The letter closes with expressions of personal attachment, and of gratitude to God, that Mr. Smith had been sent to preach to the inhabitants of that land.

#### LETTER OF JOSEPH LAFUFTY.

THE following letter was written to Mrs. Wortabet, the sister of the writer, and to Gregory Wortabet, her husband, both at Malta. The date is July 8, 1828.

In the commencement of the letter, the writer states, that a heavy pecuniary imposition having been laid upon the district where he was, the assessment of that portion of it, which fell upon Christians, was made by a violent enemy, who took this opportunity to express his hatred of the new religion, which Joseph had professed to

believe, by laying a tax so disproportionate to his means, that it was utterly impossible for him to pay it.

The inhabitants of a free country, who enjoy equal laws, know nothing of the vexations, and oppressive exactions, which are of every day occurrence, in countries under a despotism, and where the subordinate agents are rapacious, cruel, and revengeful.

Now this is very hard for me, for what I had, was spent during the plague, and I have now nothing to live upon, and pay my tax with. Wherefore I moved about, from village to village, and from one retired place to another, while the soldiers were searching for me in the suburbs of the city, until finding Keferega no longer a safe residence, I removed to Ammatoor; our brother Michael, with the family, to Gezeen; and our father to Neima; and we have determined to take up our residence among the peasantry. But, blessed be the name of the Lord, now and forever. This is his will; and I, poor man, am receiving it all with thankfulness. And do not you, my beloved brother and sister, be grieved, but pray to God for us at all times.

And now, my sister, I charge you ever to love the Lord Jesus Christ, who bought us with his precious blood; let your heart be with God at all times; always think of Jesus Christ, our only Saviour; put all your hope in him, and ever be spiritually minded. Study much the holy Scriptures, and always submit to what they say; for they are profitable unto salvation; as says the apostle. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, that the man of God may be perfect, thoroughly furnished unto all good works." Pray at all times, without ceasing; for our Saviour has said, Whatsoever ye shall ask in faith, ye shall have; and also, Seek and ye shall find, knock and it shall be opened to you. More than this, my sister, dearly beloved in the Lord, I need not say. This letter, I have written with much weeping and with a broken heart. The Lord preserve you. *Amen.*

## Sandwich Islands.

### TOUR AROUND MAUI.

It was stated in the last number, (p. 210,) that during the summer of 1823, tours were made by the missionaries at Lahaina, accompanied by the princess and other chiefs, round the islands of Maui, Morokai, Ranai, and Kahulawe, all of which are considered as under the care of the Lahaina station. The object of these tours, and

some of their happy results, were there mentioned. The journal of the missionaries will now be given.

The tour around Maui was made in the month of August, by Messrs. Richards, Andrews, and Green.

### Commencement of the Tour.

In consequence of the additional number of laborers at this station, we have been enabled, during the past season, considerably to enlarge the sphere of its operations. Mr. Richards has for years been particularly desirous of making the tour of this island for the purpose of examining and improving the schools, &c., but having been alone, it has been hitherto impracticable for him to leave his family for a sufficient length of time. During the present season this object has been accomplished, the particulars of which are as follows.

Monday morning, August 18, we left Lahaina with the design of making the tour of Maui. The examination of the schools in the several districts of the Islands was our primary object. We wished also to see the length and breadth of the land. To ascend its lofty mountains, cross its fruitful plains, descend into its vallies, to learn the state of the people; and, as we had opportunity, to afford them instruction. Notice of our intention had been sent round the island, so that we were every where expected. We set out in a double canoe, rowed by twelve able bodied men, and soon lost sight of Lahaina. We steered N. E., keeping the shores of Maui on our right.

About one o'clock, P. M., we reached Kahakuloa, a small village, where we commenced the examination of the schools. While preparations were making, we ascended some of the hills, which are here numerous and lofty, numbered the houses, and viewed the surrounding country. A tremendous bluff, near the place of our landing, was climbed by one of our number, who for a season felt those emotions of sublimity, which are inspired by standing on the summit of a rock,

"Whose base  
Beats back the roaring surge, scarce heard  
so high!"

In the evening, we examined the schools, which appeared very well, after which Mr. Richards addressed the people, and closed with prayer. We put up in a small native house;—sat, ate, and slept on the ground, which was covered with mats.

### Northern Coast of Maui.

19. After a comfortable night's rest, we arose, and prepared to set off. The

morning was showery; but, about seven o'clock, we left the place, in our canoe. The scenery, as we proceeded, was exceedingly grand and terrific. So many and deep are the ravines along the shore, that travelling must be exceedingly slow and difficult. We spread our sail to the wind, and were driven forward, though not without danger. The coast, on this part of the island, is very hazardous. For several miles, no landing place for a boat is found; and, in case of filling, destruction is inevitable. Once or twice, we narrowly escaped. The kind interposition of our heavenly Father, and the skill of our faithful mariners, saved us; and, about nine o'clock, A. M., we landed at Waihee. The head man of this district acts as treasurer to the governor of the island.

#### *District of Wailuko.*

Here we examined a large school; and, after partaking of refreshments, we went forward, by land, about four miles, to Wailuko. This is an excellent and populous district. The land is in a high state of cultivation. The weather is cooler here than at Lahaina; and, on every account, this would be a very desirable place for a missionary station. Within four miles of the house of the head man of this district, there are probably 4,000 inhabitants. Here we examined more than eight hundred scholars. The princess, who had taken another route, and passed the mountain from Lahaina, and who afterwards accompanied us round the island, here joined us, and addressed the people. On such occasions, she appeared with a good degree of dignity, and her addresses were appropriate.

#### *Other Schools and Districts.*

20. Proceeded on our way, by land, crossed the neck, which unites East and West Maui. This neck is about 10 miles wide. It is probable, that Maui was once two islands. After walking eight or ten miles on the beach, we reached Kamakua-poko. This is a large district; but, for some reason or other, very few of the people have attended to instruction; and it was with no small difficulty, that the people, who were thronging the shore, could be induced to listen to the princess. Soon after leaving the place, we began to ascend, towards the mountain, and travelled through tracts of land, of an excellent quality. As there is sufficient rain, at all seasons of the year, on this part of the island, these fields would, doubtless, produce fine wheat, and other English grain. About 3 o'clock, P. M., we reached Kaalimaile, and examined another school. There were about

40 scholars. This is a school, of no ordinary character; and one, in whose history we were highly gratified.

#### *A Remarkable Native Teacher.*

About the time of the establishment of the mission at Lahaina, a woman, from the common walks of life, came hither from Oahu. She had just begun to lisp the *pal-apala*, and was advised, by Kaahumanu, to instruct others. Immediately after her arrival here, without consulting Mr. Richards, she persuaded some of her neighbors to attend to instruction, and established this school. She continued to instruct the people till the head man of the district was driven off from his land;\* when she accompanied him to another part of the island. This school is decidedly the best we examined. The pupils, in addition to the books, which they have been taught to read, have taken great pains, to procure all the books which have been printed; and they read with fluency, the "Sermon on the Mount," "Joseph," &c. This woman "did what she could;" and her deeds "will be spoken of, for a memorial of her." On the other side of the island, we saw her and conversed with her. Finding teachers in the district, where she now lives, she entered the school, as a learner, and was examined, with the rest of the pupils. We gave her the tract, "Joseph," which she grasped, as eagerly as we should have done the best volume in a German hall.

Here we tarried over night, intending, in the morning, to ascend the mountain, near which we were, and sleep on the highest land on Maui. We were told by the natives, that the way was long, but the ascent very easy. We suppose no English travellers had ever ascended this mountain.

#### *Ascent of an Extinguished Volcano.*

21. We rose early, and prepared for our ascent. Having procured a guide, we set out; taking only a scanty supply of provisions. Half way up the mountain, we found plenty of good water, and, at a convenient fountain, we filled our calabash for tea. By the sides of our path, we found plenty of ohelos, (a juicy berry, very palatable,) and, occasionally, a cluster of strawberries. On the lower part of the mountain, there is considerable timber; but as we proceeded, it became scarce; and, as we approached the summit, almost the only thing, of the vegetable kind, which we saw, was a plant which grew to the height of six or eight feet, and produced a most beautiful flower. It seems

\* Doubtless by the orders of his superiors. *Ed.*

to be peculiar to this mountain, as our guide and servants made ornaments of it for their hats, to demonstrate to those below, that they had been to the top of the mountain.

It was nearly 5 o'clock, when we reached the summit; but we felt ourselves richly repaid for the toil of the day, by the grandeur and beauty of the scene, which at once opened to our view. The day was very fine. The clouds, which hung over the mountains on West Maui, and which were scattered promiscuously, between us and the sea, were far below us; so that we saw the *upper side* of them, while the reflection of the sun painting their verge with varied tints, made them appear like enchantment. We gazed on them with admiration, and longed for the pencil of Raphael, to give perpetuity to a prospect, which awakened in our bosoms unutterable emotions. On the other side, we beheld the seat of Pele's dreadful reign. We stood on the edge of a tremendous crater, down which, a single misstep would have precipitated us, 1,000 or 1,500 feet. This was once filled with liquid fire, and in it, we counted sixteen extinguished craters. To complete the grandeur of the scene, Mouna Kea, and Mouna Roa lifted their lofty summits, and convinced us, that, though far above the clouds, we were far below the feet of the traveller who ascends the mountains of Hawaii. By this time, the sun was nearly sunk in the Pacific; and we looked around for a shelter during the night. Our guide and other attendants we had left far behind; and we reluctantly began our descent, keeping along on the edge of the crater.

After descending about a mile, we met the poor fellows, who were hobbling along on the sharp lava, as fast as their feet would suffer them. They were glad to stop for the night, though they complained of the cold. We kindled a fire, and preparations were made for tea and lodgings. The former we obtained with little trouble. We boiled part of a chicken, roasted a few potatoes, and, gathering round the fire, we made a comfortable meal; but the place of lodging, we obtained with some difficulty. At length, we spread our mats and blankets in a small yard, enclosed, probably, by natives, when passing from one side of the island to the other. We were within twenty feet of the precipice, and the wind whistled across the valley, forcibly reminding us of a November evening in New England. The thermometer had fallen from 77 to 43,\* and we shivered with the cold. The night was long and comfortless.

22. Early in the morning, we arose, and

reascended the mountain, to its summit, and contemplated the beauties of the rising sun, and gazed a while longer, on the scenery before us. There seemed to be but one or two places, where the lava had found a passage to the sea, and through these channels, it must have rushed with tremendous velocity. Not having an instrument, we were unable to ascertain the height of the mountain. We presume it would not fall short of 10,000\* feet. The circumference of the great crater, we judged to be no less than fifteen miles. We were anxious to remain longer, that we might descend into the crater, examine the appearance of things below, and ascend other eminences; but as we were nearly out of provisions, and our work but just commenced, we finished our chicken and tea, and began our descent.

Nothing remarkable occurred, on our way down. When we reached the cluster of houses nearest the mountain, the occupants, who had heard of our approach, kindly presented us with roasted corn and bananas.

#### *Beautiful Tracts of Land.*

About one o'clock, *p. m.*, we reached the place, where we had left our furniture for travelling. From this place to the sea, we walked, in a new direction, over some of the most beautiful land we ever saw. The greater part of it is uncultivated, but a New England farmer would make it like the garden of Eden. The timber, which is plenty, is mostly of the Kui, or lamp tree. It yields a nut, nearly as large as a butternut, from which oil, of an excellent quality, is easily extracted. The natives open the nut, string the meats on a small stick, and set the upper one on fire. They burn with great freedom, and give a good light. As we proceeded, our attendants pointed out several places, where hostile armies had met in battle. At five o'clock, *p. m.*, we reached Halehaku, a small village on the sea shore. Here we found the princess, and a large school, waiting our arrival. Commenced examining the school, but were soon interrupted by the rain. Put up in a dirty house, and passed a comfortless night.

#### *Work of an Ancient King.*

23. Examined the remainder of the school, and proceeded on our way. This day, we came to a pavement, said to have been built by Kehapilani, a king contemporary with Uni, an ancient king of Hawaii. He is said to have built it, that his

\* The next morning, the thermometer stood at 40.

\* This, I believe, is the height at which it has generally been estimated.



name "might not roll out." It extends more than thirty miles, and is a work of considerable magnitude. This pavement afforded us no inconsiderable assistance in travelling, as we ascended and descended a great number of steep and difficult *paries*.\* In the vallies, there ran brooks, some of them of considerable size. Several miles of our way lay through a wood.

The soil was exceedingly rich; the trees, many of which were large, were covered with vines, of a most luxuriant growth; but we looked in vain for the "fruit of the vine," which, weary and hungry as we were, would have been exceedingly refreshing. About 5 o'clock, P. M., we reached Honomanu, where we examined a small school. Here the princess concluded to spend the Sabbath. We went on board the canoe, and rowed a few miles, avoiding some difficult *paries*. After landing, we walked a few miles further, to Wailua, where we put up for the Sabbath. Before we arrived, it rained violently, and we were thoroughly drenched; a thing which had not befallen us for many months.

#### Public Worship.

*Sabbath, 24.* Very early this morning, the horns, summoning the people to the house of God, were heard in every direction; and we soon perceived, that the call had not been heard with indifference. At an early hour the house was thronged with attentive worshippers; and Mr. Richards addressed them, from the Saviour's words to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." In the afternoon, on account of the rain, fewer were present, though the congregation was respectable. We had much conversation, in the evening, with the head teacher of this district. He lamented the incompetency of the teachers, and was highly gratified, when we told him that a school, for their benefit, would soon be opened, at Lahaina. "That," said he, with an animated countenance, "that makes my heart light; for we come here in our ignorance, and that we teach the people."

25. Early this morning, we examined the schools, which were large. About 10 o'clock, A. M., the princess arrived, and addressed the people; after which, we proceeded on our way. We went by water, six or eight miles, when we landed, and walked about ten miles, on the broken lava, till we reached the plain of Hana. Here we found nearly a thou-

and scholars, most of whom appeared well. This is a most charming district. The people are numerous, well fed, and appear fairer, and more robust, than at any place we have yet seen. Here would be an excellent place for a missionary station. The field of usefulness is wide and promising.

#### Speech of the Princess.

26. After breakfast, we set off in our canoe, and after rowing about 10 miles, we reached Hipahulu, where we examined another large school, and staid over night. The country around is very rough.

27. Proceeded on our way, about five miles by water, and three by land brought us to Kaupo, where we examined another very large school. We were particularly pleased with the speech of the princess to the people of this district; addressing those who stood aloof from instruction, who feared the "*palapala*," she contrasted the present with former times. "Formerly we," (meaning the chiefs,) "were the terror of the country. When visiting your district, we should, perhaps, have bidden you erect an *heiau*; and, after you were worn out with this labor, we should have sacrificed you in it. Now, we bring you the *palapala*, the word of God, and why should you fear it?"

Few persons are apt to think how common human sacrifices were at these islands, while under the dominion of heathenism. But here the princess tells the people, that, according to the old system, the chiefs would have offered some of them in sacrifice, without the least scruple or hesitation.

After walking about three miles farther, we reached Nuei, a small village, where we examined a small school, and tarried over night. Here we found another large canoe, sent from Lahaina, to our assistance.

28. Rose very early, and proceeded by water. The way was somewhat dangerous, but the day was favorable. After rowing about ten miles, we narrowly escaped filling; owing, in a great measure, to want of subordination among the men on board. We bade them make for the shore, without delay. They reluctantly obeyed, as they were extremely mortified; and we landed, and walked about nine miles, over a very rough country. We saw scarcely a leaf of vegetation, and scarcely set our feet upon the earth, through this whole distance. All was lava, thrown together in immense piles, over which a path had been worn, by the feet of the natives. The canoe, after hav-

\* A word in common use for a very steep hill. The missionaries add the s to make the plural. Ed.

ing passed the places of the greatest danger, had stopped and waited our arrival. We went on board, and rowed, five or six miles, to Honuaula. Here we examined a large school, and staid over night. The country around still rough. No sweet water on this part of the island.

29. At break of day, we found the princess, and her train, in readiness to leave. She invited us to take a seat with her, in the large canoe, which we regarded as most safe. About 8 o'clock, A. M., we arrived at Kalepolepo, a small village, on the neck of land which unites East and West Maui. Here we examined a small school. This concluded our examinations, and we soon set off, by water, for Lahaina. We were now about twenty miles from home. We crossed, soon after our departure, a very spacious bay, not without apprehension of danger, as the wind became exceedingly strong, before we reached the opposite shore. We had a pleasant and prosperous passage, and, about three o'clock, P. M., reached Lahaina.

The tour, we have thus performed, has been, to us, exceedingly interesting. We have seen much of the island, climbed its barren hills and lofty mountains, traversed its plains, and crossed its deep and fruitful vallies; and we are confident, that an immense population might here find sustenance. We have seen much of the people; much of their ignorance, and degradation; we have also perceived much of their desire to improve, and their capacity for improvement. We return, cheered with the prospect of the speedy melioration of this people. The field of our labor is indeed arduous, but the fallow ground is broken up, the seed is scattered, and soon a golden harvest will wave over these once sterile hills and vallies, to bless our eyes, and fill our arms with ripened sheaves.

#### LETTER FROM DAVID MALO.

THE writer of the letter, of which the following is an exact translation, is an interesting and pious youth, at Lahaina, who was a pupil in the family of Mr. Stewart, while he resided at the Islands. The letter is addressed "*To all who love the Lord Jesus Christ.*"—U. S. A."

*Town of Lahaina, Maui, Oct. 6, 1828.*

To my beloved friends and relations, whom these eyes of mine have not seen—to those who dwell in America,—preachers, teachers, and beloved in the church of the Lord—to you all, I tender my warmest salutations.

I rejoice that we are one in Christ our common Saviour, by whose arm we are

rescued from those who hate us, for he has himself helped us, that we may forever live in that world which has no end.

Formerly, on account of the darkness which enveloped us, from the time of our ancestors down—at the very point of death, that was the place where we stood—but now, O! we have real peace—my soul thrills at the blessedness! O the wonderful mercy of God towards us!

How infallible the truth of his word! How perfectly correct his law! Light, righteousness, goodness, salvation, wisdom, and knowledge;—they are all united in his word.

On account of what I now see and hear, my soul is filled with love to you. You are ever present in my thoughts—my eyes see you in my contemplations—my body only is absent from you.

As to myself, I mourn, [i. e. on account of my sins.] Had I not been pitted, cursed should I be in not meeting you in the heavens. [Had I not obtained mercy, I should be separated from you in the future world.] I am afraid of the judgment to come, because I do not know respecting my own righteousness [or piety.] I am like the eye, which is unable to perceive what is in itself. But the right way, and its requirements;—that is my continual joy, and there perpetually I remain, at all times while my breath continues; [i. e. to know and follow the right way, are my only joy, and shall be my continual desire and endeavor, as long as I live;] for that is something which will endure from generation to generation.

You have filled my heart with joy in sending us new teachers. Thus your kindness to us still continues. My heart yearns towards the Lord of heaven and earth, for he has hidden these things from the wise and revealed them unto us. It is indeed according to his own word, "The first shall be last." And behold, here are we, the last—becoming first perhaps—perhaps not however—it is with the Lord.

But I am ashamed to tell you what I think of those wild dogs, that are near by you. Their eyes are something else, when they reach here. Wonderful is the gnashing of those wild dogs.\*

Sirs, blessed indeed are we in the name of the Saviour—happy, joyful, and at everlasting rest.

Perhaps you will inquire, "for whom is this letter which I now send you?" I will tell you for whom this letter is. It is for all those that stand firm for the Lord, and love him.

\* Malo is probably very able to understand what Paul meant, when he said, *Beware of dogs*; and what John meant, when he said, *Without are dogs*. Ed.

Sirs, I have nothing at all to give you but love, and that is the thing which I give you all. Happy am I in the thought of our dwelling together in Christ Jesus our Saviour. Amen. DAVID MALO.

## Choctaws.

AI-IK-HUN-NA.

### *Continued Attention to Religion.*

By the following extracts from the journal of Mr. Williams, recently received, it will be seen that the unusual seriousness formerly mentioned, (pp. 121, 152,) had not abated, but continued with increasing interest, down to the beginning of May.

*Sabbath, Feb. 22.\** A goodly number attended meeting to day, some of them for the first time; others had not been here for some months. The praying people collected early; indeed some of them came last night, and lodged with us. Our prayer meetings, last night and this morning, were wholly in Choctaw. After preaching from the words of Moses, "Who is on the Lord's side? let him come unto me," I requested all such, as thought they had reason to hope that they were on the Lord's side, to stand up; when a precious little band, of 10 or 12, rose, for most of whom I entertain hopes of their piety. After meeting, I proposed a prayer meeting for the evening; but found they had already appointed one among themselves, to be held at Tunupinchuffa's.

### *Anxiety of the Indians respecting their Proposed Removal.*

23. Rode about ten miles to visit one of the praying Indians, who has been detained from meeting, by a severe wound in his foot from an axe. Had a precious opportunity of dispensing divine truth, to a few persons, who listened with pleasing attention. They afterwards expressed their anxiety, on account of the white people, who they feared would, by some means, deprive them of their beloved country, and send them far away, into the western wilderness. They thought that such an event would be unfavorable to a life of religion; that those who had professed religion, would, under such circumstances, apostatize, and be worse than before. I endeavored to instruct them in the fear of the Lord. They wished me to

inform them, when I should know of any calamity or danger as at hand. I reminded them of the approach of death, and the judgment day, and exhorted them to secure an interest in the Lord Jesus Christ, without delay.

### *An Interesting Convert.*

24. T. came to hear something more of that word, which has of late become so precious to his soul. I never saw him when he appeared to be more happy in God. The following is the substance of his remarks. "Very true; Jesus my Saviour is good indeed; supremely good and kind, in shewing mercy to such a vile worm as I am. How just he would have been, to cut me off in my sins. Not on account of any goodness in me, but through his great mercy, Jehovah provided me a Saviour, and has made me willing to submit to him. He saw me just ready to perish; but so great was his love and compassion, that he, as it were, stretched out his hands, and catching hold, saved my sinking soul: Surely Jesus alone is my Saviour. I love him, but should not have loved him, if he had not loved me first, and died to save me. His blood alone can wash this polluted heart. I hope he has given me a desire to follow him, as long as I live; and through his aid, I will do so. I have no hope but in him. I desire no other Saviour. As to myself, I am nothing; a worm, an insect of a day: my body is dust; and let it return to dust, from whence it came. Yea, should Jesus call for my soul this very day, it is well. I long to go and be with him. I do know that I am vile, exceedingly vile. I do not say that I am a Christian. If I am one, I am the least; a very little child. But my Jesus has bought me; and let him come, however soon, and take his own child home. My heart cries unto him daily, at home and abroad, for his salvation. I hunger, I thirst, for more and more of his good spirit. But as I cannot get a full supply here, I long to go, and be with him, that I may be satisfied."

Catching hold of my hand, he said, "We should indeed, love one another, since Jesus has loved us."

Speaking of the evil propensities of his heart, he smote violently on his breast, two or three times, and said, his heart wanted to go astray constantly; which made it absolutely necessary for him to watch, and keep it strictly. Much he said in words; but much more, if possible, was expressed in his actions, and countenance. We sung, and he then poured forth the breathings of his full soul, in humble prayer. Surely we have occasion to re-

\* The date of Mr. Williams's letter, p. 187, of the Herald for June, was Feb. 2d, not 22d, as erroneously printed.

joice in what the Lord hath wrought in this man. It is all of grace.

*March 3.* Returned from Elliot, whither I went last week. Had a pleasant season with the family there, and an opportunity of preaching twice on the Sabbath, to a pretty large congregation. There is some seriousness in the family. Three or four individuals give some reason to hope, that they are renewed. Though I was absent last Sabbath, the meeting here was well attended, and interesting. The converts present, all took a part in the exercises of exhortation and prayer. The captain, after an excellent address, added, "If God will, I set out on a journey to the white settlements to-morrow. I am going where there is much whiskey; if I were to say, I will not drink any, and depend upon my own resolution, I shall be likely to fall; for the devil is stronger than I am.\* If God do not help me, Satan will overcome me; but I will pray to him to help me."

6. T. came in to-day, and in the course of our conversation, stated, as it were incidentally, that when out looking for his horse, yesterday, he saw a deer lying down, and it came to his mind, how easily he could kill it if he had his gun, "and perhaps my heavenly Father intends to present me with that animal for my use; if so, it will lie there, till I can go home and return with my gun. I considered that it was one of my Father's creatures, but that he has made it lawful to take the life of some animals for our food. And now if it be right for me to kill that deer, O my Father above, make me to know it, by causing it to lie there till I return with a gun; thinking that if it was not right for me to have it, I should know it by its absence. I walked leisurely home, and back again, a considerable distance, and found the deer in the same place; then, after lifting up my heart again, to my Father above, I fired and killed it, and returned thanks to my great Benefactor for the present."

This is the language of an old Indian hunter, recently taught, as we trust, by the Holy Spirit.

*Sabbath, 22.* Not many people attended meeting to-day, but we enjoyed a refreshing season in the sanctuary. Old

\* I am happy to state, here, that the Lord did help him to keep his resolution, though severely tempted to drink, by those who would gladly have taken advantage of him, in a state of intoxication. But he witnessed the untimely end of one of his countrymen who fell a sacrifice to the avarice of men who glory in the name of Christian, as distinct from heathenism. He was drowned in the Tombigbee, in a state of drunkenness, and as the consequence of it. Another instance of the kind recently occurred. I would add further, in regard to these praying people, several of them have resisted, boldly, the most pressing invitations to drink.

Tunupinchuffa exhorted, with much propriety. He said, that since he had been to the Lord's table, and eaten "the bread of life, and drank of that cup, which represented the blood of Christ, he had been very happy." His exhortation and prayer, to-day, were truly apostolic. We have increasing evidence of his piety. May the Lord raise up many more, like him in this respect.

#### *Prayer of a Recent Convert.*

24. Y. stayed with us last night. This morning, at our family worship, I requested him to pray, after I had prayed in English; which he did, in a most feeling manner, much as follows. "O my Father! O Jehovah! This morning thou hast lent us; yesterday was thy day, not ours; but it is past, and ours has returned. On thy beloved day, I was in thy beloved house, and heard thy word. I slept here last night, and this morning I am here, in the midst of thy messengers, kneeled down here to make supplication unto thee. O my Father, hear me, pity me, help me. I am a poor ignorant red man, and know nothing. I have broken thy law, and profaned thy Sabbaths, very much. I am a poor lost man. O Jehovah pity me. O my Father! thou, of thine own mind, in love to souls, didst give up thine only Son, Jesus Christ, to die for lost sinners. Jesus surely is the Saviour of such. O Jehovah, thou hast pitied us, thy poor red children, so that thou hast sent us thy word, by thy servants that are in the midst of us. We praise thee, O Jehovah, my Father above! When I hear of Jesus suffering and dying for poor sinners, it gives me sorrow of heart. O Jesus! thy blood was spilt, [or poured out,] and thou didst, in agony, die for sinners. With thine own blood thou hast bought my soul. Thy blood can cleanse from sin: nothing else can. O that thou wouldst pity me, and wash my filthy heart with thy precious blood." [Tears almost forbade his utterance.] I am thine: we are all thine, by the purchase of thy own blood. Do not cast off one of us. Do pity us; we are helpless. If we say we will cleanse our own hearts, and try to do it, we cannot. O Jesus, thy blood alone is our hope, we will trust in thee for salvation. We want to be thy good and faithful children, but if thou do not help us continually, we can never get to heaven. O Jesus, take hold of us, and hold us fast, and never let go thy hold of us, till thou hast carried us far beyond the skies, to thine own blessed abode; and we much desire that thou wouldst come quickly, and take us there. Do hear this short supplication, for Jesus' sake, O Jehovah,



my Father above. This is all. Amen." The pathos, with which this was uttered, made it truly affecting. I confess I was previously dull, but it sharpened the sensibilities of my soul, to hear this son of the forest, who had never heard the Gospel, till about two months ago, *thus* confess his guilt, and thus plead the efficacy of that all atoning blood. Who, but the Holy Spirit, has taught him this, and made him so much to excel, in true knowledge, thousands who have been born, brought up, and ever lived, under the full blaze of Gospel light? This poor Indian is an object of more real worth, in the estimation of the King of kings, than *all that is in the world*, which comes short of a simple, humble, but full confidence, in Jesus' all atoning blood. God speed thee, my red brother! Be comforted; Jesus will soon wipe away thy tears, and fill thy thirsty soul with his fulness.

## Cherokees.

### CANDY'S CREEK.

ON Sabbath, the 10th of May, five natives were admitted to the church at this place. Mr. Worcester was present, and writes that the congregation was rather greater than he had before witnessed there.

About the same time, it was found necessary to excommunicate one of the native members.

### BRAINERD.

ON Mr. Worcester's visit to this place in May, six natives were admitted to the church. Four of them speak Cherokee only. One of the others is a child of Mr. Charles Reece, who was one of the first, that became deeply impressed with the importance of religion, during the visit of Mr. Cornelius, in the fall of 1817. This was but a few months after the commencement of the missionary operations of the A. B. C. F. M. among the Indians. Mr. Reece has sustained a fair Christian character from that time.

A letter from Mr. Ellsworth, superintendent of the school at Brainerd, under date of June 1 and 9, says that encouraging appearances, as to the state of religious feeling among the people in the vicinity of Brainerd, continue. A number were deeply serious, and inquiring what they should do to be saved.

The additions to the church, during the nine months previous to the first of June, were 16.

Mr. E. recently spent a few days in visiting from house to house, and conversing with the people personally on the concerns of their souls. He was accompanied by an interpreter, who

manifested much intelligence and Christian zeal in conversing with individuals, and in addressing the people in their meetings for prayer and exhortation. These visits were universally well received, and seem to have been attended with the divine blessing. In many cases, persons who had before been indifferent, and even unwilling to attend meeting on the Sabbath, were found willing and very desirous to converse on the subject of religion. A spirit of inquiry was excited, and many were induced, by what they heard in these conversations, to attend public worship. Others were found in a state of deep anxiety about their souls.

In one of these visits, they called on a woman upwards of 60 years of age, who was formerly an opposer of religion. She now, with her daughter, appeared very desirous to receive instruction, and wished to be visited again, as they lived twelve miles from Brainerd. A week or two afterward, both of these women were present at a religious meeting at Brainerd, having walked the whole twelve miles, the daughter carrying a child. At this meeting they both said they were determined to follow the Saviour. We visited, says Mr. E., and conversed with an old man, of perhaps 75, who has been a conjuring doctor. At a subsequent interview, this conjurer said, "I have thought of what you told me—it is new—I must consider." At another time, he said, "I think of what has been told me, all the time."

A few weeks since, a man who had been addicted to intemperance, and very inattentive to religion, came 15 miles to attend meeting. He said, "It is sometime since I began to think a little of these things: and now, when I awake in the morning, my first thoughts are about this new way." At the Saturday evening meeting above mentioned, he said, "I have in my heart given up many of my old bad ways, and now I mean to attend meetings and try to learn." About twenty Cherokees were present at this meeting, nearly all of whom were more or less serious.

### WILLSTOWN.

THE church in this place appears to be edified. Three adults have lately been baptized, on a profession of their faith.

Mr. David Brown, who has lately resided here, and who is extensively known in the United States, was seized with a bleeding at the lungs last spring, and his recovery is doubtful. It will be gratifying to his numerous friends to learn, that he is in a very happy state of mind. In a letter to the Corresponding Secretary, dated June 1st, he says: "On the bed of sickness I have enjoyed sweet communion with my dear Saviour."

## Proceedings of other Societies.

### FOREIGN.

#### OPERATIONS OF THE LONDON MISSIONARY SOCIETY IN SOUTHERN INDIA.

##### Travancore.

THIS is a populous country in the southern part of Hindoostan, extending northwestwardly from Cape Comorin, nearly 200 miles, on the Malabar coast; and successfully occupied, as a missionary field, by several societies in Great Britain.

One of the most interesting of the London Society's missions, is the mission in South Travancore. It was commenced in 1805. By the advice of Messrs. Tyerman and Bennett, who had been employed as a Deputation of the Society, to visit all their missions, the whole Travancore mission was recently formed into two distinct missions, called the *eastern* and *western* divisions: the former to have its centre at Nagercoil, the original seat of the mission; and the latter at the town of Travancore, which is situated in the heart of an immense population. This arrangement, it is thought, will add much to the efficiency of the mission.

The following encouraging statement respecting the mission, says the Missionary Register, is made by the Deputation:

In the *eastern division* are 14 chapels, 10 of which are good and comfortable buildings, and one more is to be immediately erected: the central chapel at Nagercoil, not yet finished, belongs to the eastern division. Here are, also, 36 schools, containing 1304 children, some of which are girls; besides the girls' school at Nagercoil, under the care of Mrs. Mault, in which are 40 fine girls, 12 of whom learn to make lace—making in all 1344 children; one schoolmaster to each school: the seminary contains 31 boys and youths, making a total of 1375 children and youths under constant religious instruction. In this division are 1410 professing Christians—men, women, and children; 440 of whom have been baptized. To this division belong 17 native teachers and catechists.

In the *western division* are 12 chapels; 10 of which are good buildings, and the other two are under improvement and enlargement: one more chapel is to be erected in the town of Travancore, near Mr. Mead's house. Here are, also, 21 schools, containing 541 children, some of whom are girls; one schoolmaster to each school. In this division are 1441 native Christians; 95 of whom have been baptized. To this division 16 native teachers are attached.

The eastern and western divisions contain together—26 chapels; 59 schools, including seminary and girls' school; 95 schoolmasters, and Mr. Cumberland, who is over the seminary, with

some monitors; 1916 children under Christian instruction; 2351 native Christians; 535 of whom have been baptized, about 100 of whom appear to be truly pious characters; 33 native teachers.

We had several opportunities of seeing all the native teachers, as they assemble once a week at Nagercoil, to report to the brethren their labors; and to receive instruction and seek encouragement and admonition, such as it may be deemed necessary to give. Nearly the whole, it is hoped, are pious and consistent men and efficient laborers; possessed of good common sense, and a competent knowledge of theology: they appear to be much devoted to their work, and we had every reason to be satisfied with their qualifications and their labors. They are essential auxiliaries to this vast and extended mission: with them is the superintendence of the schools, which they visit several times every week; and this they are enabled to do, as they all reside in the villages at which they labor and where the schools are. They, likewise, assemble the people in the chapels, on Lord's days, and other occasions, and read and explain to them the word of God; and go from house to house, catechising men, women, and children—a goodly number having turned from their dumb idols to serve the living God: this is, indeed, generally speaking, but in profession; yet a considerable number, it is hoped, with the whole heart. We were delighted, on several occasions, to see congregations of 500 persons assembled in some of the chapels; decently clad, and conducting themselves in the house of God with the greatest decorum and propriety.

The schools we found, in general, in good condition; the children making rapid progress, as well the children of the heathen as those of Christian parents: on the average, five or six in each school read the Scriptures in Tamil; about 15 or 20 repeat catechisms, and answered such plain questions as we proposed to them on the meaning of Scripture and the general principles of Christianity. The girls' school, under the care of Mrs. Mault, is in an excellent state, and does her much credit: 12 of these girls learn to make lace, some of which is exceedingly well done: the children in this school and that called the seminary, both on the premises, are entirely supported, clothed, fed, and educated, from the proceeds of land given for this purpose, and the sale of the lace made by the girls. The seminary contains, as mentioned above, 31 boys, mostly small; a few approaching manhood: these latter may soon be useful to the mission, as readers or schoolmasters: two or three know English pretty well: this institution is in a good state. The printing establishment appears to be conducted with efficiency: some native youths are employed in it.

We are most highly gratified with the general aspect of this mission. The whole is exceedingly encouraging, and ought to awaken our most fervent gratitude and praise to a gracious God.

##### Bellary.

This is a town in the northern part of Mysore, —near 200 miles north of Seringapatam,—sur-

rounded by many populous towns and villages. It is occupied as a military station.

The Deputation say—

Mr. Hands, one of the missionaries, has been very useful to the English at Bellary. Many officers and privates in the army, as well as civilians in the Company's service, we have reason to believe, have been brought to a knowledge of the truth by his labors; and many of them are now bright ornaments to the religion which they profess. He is most highly and extensively respected by the Europeans, as well as by his brethren in this country. Mr. Taylor, of Belgium, Mr. Howell, of Cuddapah, and Mr. Walton, his assistant at Bellary, have all been brought into missionary work by his instrumentality; and are all men worthy of the Society's esteem and confidence.

Mr. Walton, the country-born assistant, is very usefully employed in the mission. On Lord's Days, he preaches in Malabar, on the mission premises; on Mondays, in Canarese, in the town; on Wednesdays, in the evening, in the school-rooms—Thursdays, in the fort, in Tamul—Friday mornings, at a village, in Canarese—Saturdays, in the town, in Telooogo.

There are numbers of the heathen around us, whose minds, by our preaching and other means, have been so far enlightened as to see the folly of worshipping idols, and who do in their hearts despise them. Many go further: they acknowledge it to be sinful, and readily admit the excellence of Christianity; but, from the dread of persecution, or the want of a living faith in the Redeemer, they continue to walk in the ways of their fathers.

#### *Surat.*

This is a large city on the western coast of the peninsula, 180 miles north of Bombay, said to contain 500,000 inhabitants. The following notices respecting the mission are taken from the Missionary Register—

There are in connexion with the mission, 5 schools, containing about 300 children. The missionaries have not yet succeeded in introducing female education. Two English services are held every Sabbath, and one in Guzerattee, besides a meeting with the school children. There are also four stated services during the week. Three persons have been baptized.

#### *Printing and Circulation of Books.*

The second edition of the Guzerat New Testament, in large type, is finished and much sought after. An edition of the Old Testament, which the missionaries have revised, of a similar description, is projected. They have also printed 1,000 copies of a book of prayer, 28,000 tracts, and 20,000 school cards; and have distributed 4,000 portions of the Scriptures and 16,000 tracts.

#### *Journeys for Preaching, &c.*

At the commencement of 1827, Mr. Fyvie, the missionary, made a tour of eight weeks in the province of Guzerat; during which he distributed 2,000 Gospels and 6,000 tracts,

which, in most instances, were received with eagerness. He preached the Gospel to multitudes, many of whom seemed greatly astonished by the addresses and the prayers.

In December, and January following, Mr. F. took another journey; in which he travelled about 400 miles, and distributed 2,500 portions of Scripture, and 10,000 tracts. "My opportunities of doing good," he says, "were most abundant; and the attention of the people, in general, very pleasing. The way in which the people listened and conducted their inquiries betrayed great dissatisfaction with their present system; and much anxiety of mind, to be fully instructed in the great doctrines of the Gospel."

#### *Salem.*

A town containing 60,000 inhabitants, and surrounded by populous villages. On the Society's Deputation visiting Salem, they found so cordial a reception from a gentleman of the highest respectability, by whom much had already been done to make the inhabitants acquainted with Christianity, and who most urgently entreated that a missionary might be sent to the place, that they were induced to recommend to the Madras committee, that Mr. Crisp, who had been destined for Cuddapah, but whose labors were not required there, should be appointed to Salem: this met with the cordial acquiescence of Mr. and Mrs. Crisp; and they would enter on their labors about the 25th of October last. Already, schools containing not less than 2,000 children, are established in Salem and its vicinity, which are to be put under the superintendence of our missionary. From the report of the Deputation, the Directors cannot but think very highly of this new station, as promising to become one of the most important of the Society's fields of labor in Peninsula India.

#### ENGLISH BAPTIST MISSIONS.

##### *Monghyr.*

This is a large city, 250 miles northwest of Calcutta,—a station for invalids of the British army. The following extract from the report of the Society respecting this mission, is copied from the Missionary Register.

The steady and persevering exertions of our brethren seem to have produced a very powerful excitement among Hindoos and Mussulmans, in various classes of society, both in Monghyr itself and to a considerable distance round.

One incident, which may be quoted in illustration of this statement, will prove that the conscience may sometimes be powerfully affected with alarm and disquietude, even after a long life has been spent under the hardening and debasing influence of heathen idolatry. "A very old man," says Mr. Leslie, "seeing one of our native Christians, called to him to come to his door and speak with him. The Christian went. The old man began by saying—'I am very poor, and have no money in my house: I am anxious to ask you some questions, but I cannot pay you.' The Christian said—'I wish for no money: please to propose your questions.' The old man then said—'I have seen with my own eyes my son's son's son's sons, and they are all dead: now I wish to know whether I shall see

them all again in another world.' The Christian having answered this question, the old man further said,—'Now I wish to know whether they will receive as much punishment for their sins as I shall, who have lived longer than they all.' This question being also answered, the old man said,—'I, from my great age and from my many sins, perceive that I am carrying to the grave a very heavy burden, and I know not how to be delivered from it.' Jesus then being made known to him as the bearer of his burden, he was very much affected—if I mistake not, even to weeping. I have told the native Christians to be sure that they return to the old man. Who can tell but he may be one of those, in whom God will glorify himself by calling him at the eleventh hour?"

Mr. Leslie, the society's valuable missionary at Monghyr, has recently been removed by death, from the scene of his useful labors.

#### *Digah, 70 miles northwest of Monghyr.*

From Digah, says the report, intelligence has been received, down to the close of the year 1827, which is of a very gratifying nature: 29 individuals have been baptized and added to the church; among whom was one whole household, nominally professors of the Roman Catholic faith. Among the native itinerants, Hurry Das was baptized eleven years ago, and continues to this day to adorn the Gospel. There are eight boys' schools, containing about 250 children; but those for native females have, since the death of Mrs. Burton, been, of necessity, discontinued.

On the benefit of native schools to missionaries themselves, Mr. Burton says—

Besides being the most direct and hopeful channel for communicating to the people at large the blessings of religious instruction, the collateral benefits of native schools are very great. They are the best assistants to the young missionary in the acquisition of the language: they accustom him to a simple and familiar method of converse with the people: they undermine the prejudices of a gloomy and vile superstition; while, in his visits to them, the missionary has the very best opportunities of preaching the Gospel to adults, who, though they may not endure to be personally addressed, will attend (and it may be with conviction) to all that is said to a child.

#### *Cuttack.*

This is a town in the province of Orissa, 250 miles southwest of Calcutta, containing 60,000 inhabitants. The extracts which follow, are from a communication of the Rev. Mr. Lacey, the missionary at this station, to the Society.

#### *Preaching of the Word.*

The Gospel, except when prevented by sickness or rain, has been declared to the people seven times a week throughout the year. I have generally confined my public preaching to three places, in bazaars, greatly thronged: they have usually heard with attention; but sometimes I have been abused with the tongue of slander and blasphemy, or pelted with dust or broken pots. When visiting a school, I have placed the chil-

dren in their classes in front of the school, or on the road side; and, by exercising them in some part of their lessons, numbers of people have been attracted to the spot, when they have been exhorted to trust in him who is the way and the truth and the life. Once a fortnight I devote Thursday evening to about 50 poor people—blind, lame, leprous, and otherwise diseased—who come from all parts to receive a pice each. These poor creatures have a very correct idea of the way of salvation revealed in the Gospel, as many of them have attended us ever since we came to Cuttack. I sometimes make one of the principal persons among them repeat, before his companions, the ten commandments, and mention the remedy which God has provided for the salvation of sinners from the guilt of the broken law. Inquirers visit our bungalow for instruction in the way of the Lord, and often the better part of the day is spent in this delightful task. A good deal of divine knowledge has been thus imparted to these degraded and idolatrous people: many thousands have heard of the atonement made by Jesus Christ for the sins of the world; and have been exhorted to leave the worship of wood, and stone, and silver, and gold, and to worship and to serve Him alone. I have invariably made it a point in preaching to lay down before the people the law of God, which they have violated; and to point them to the blood of Jesus as the only remedy. In declaring these serious and important truths, I have frequently observed the people to be much moved with the amazing instances of divine love manifested in the Gospel of the Redeemer. I have ever considered that the cross of Christ is the instrument which God will own and bless; and, from observing its effect on the minds even of my heathen hearers, in comparison with any other doctrine, I am confirmed in this persuasion; and, by the grace of God, I hope and design to make this the subject of my ministry while I shall have life and breath remain.

#### *Schools.*

The success of our schools depends, in a great measure, upon the masters: little instruction could result from reading books about the doctrines of which the masters were themselves ignorant. Under this impression, I have felt it my duty to devote the afternoon of every Lord's day to their instruction: they generally bring with them some of their elder children, and frequently relatives or acquaintance. They have improved in divine knowledge, and have perceptibly improved their schools. This meeting is talked of among the heathen for many miles round Cuttack, and hence I conclude that the subjects discussed are also extensively known.

#### *English Charity School.*

The beneficial effects of the English Charity School are already visible: the number of children is 26, including six or eight native youths. Seven native schools contain 233 children: of these, 66 boys read the New Testament; and the greater part of them have obtained as good a knowledge of the Scriptures as children in England of their circumstances; and particularly are they informed of the way of salvation by the atonement of Jesus Christ. The elder boys commit large portions of Scripture to memory, as well as pieces of Christian poetry and catechisms. These treasures of sacred truth will never be



lost; but, as the tales of the filthy Bhagabot committed to memory by other children tend to degrade and debase their character in mature years, so we may expect that the pure and holy instructions committed to memory by the youths in our schools will have a desirable effect on their character and conduct when grown up. We have now not a scrap of a Hindoo book in our schools; nor do the people object on that account: instead of the filthy Bhagabot, the children now read St. Matthew or St. Luke; and, instead of committing to memory the shameful tricks of Krishnoo with the 16,000 milkmaids and his favorite mistress Radha, their memories are now stored with the Sermon on the Mount, or a New Testament parable: instead of their learning at school to call upon a murderer or adulterer for pardon and salvation, they have learned to say, *Our Father which art in heaven!* In this respect, *What hath the Lord wrought!* and what has he not further in store!—The scene is opening—the obstacles and prejudices are yielding—and the day of light begins gradually to dawn on India. What a glorious harvest do we see by faith, which our not very distant successors will gather!

#### WESLEYAN METHODIST MISSIONARY SOCIETY.

THE subjoined extracts from the correspondence of the Society are taken from the "Missionary Notices," for April and May, 1829.

#### CONTINENTAL INDIA.

*Extract from a Letter of Mr. England a Missionary at Bangalore.*

#### *Spirit of Inquiry among the Canarese People.*

Not many days ago, a circumstance occurred that may be followed by most important consequences to the spread of Christianity among the Canarese people. An aged Canarese man called upon me, to inquire about the Gospel, and salvation. He had heard something of Christianity, and was anxious to hear more about it. In the course of a long conversation, I learned the following particulars:—That he had come from a village about thirty miles to the south of Bangalore, the inhabitants of which were fully convinced of the unprofitableness of idolatry, and despised their idols. That they, like himself, had heard something of the "true God" (as he expressed himself) which the Christians knew, and worshipped; and that the rejection of these idols, and a public avowal of Christianity, was a general subject of conversation among the people in their houses; that even their headmen were included in the number of persons who so talked, and were so disposed. He did not say that he was deputed by his village people to make these inquiries, but, from several circumstances and expressions, I am inclined to think that such is the case. He seemed highly pleased with the conversation, and assured me that he would write to the headmen of his village, to request them to come and converse with me about Christianity; observing, that they could not be here in less than a fortnight. What may result from this occurrence, human foresight is unable to determine. It is the most pleasing and important event that has come to my knowledge, in reference to the inhabitants of the Mysore.

I cannot conclude this communication to the Committee without adverting to a subject to which I have, in former communications, directed the attention of the Committee—to the Canarese, or aborigines of the Mysore.

Most of the people speaking the Tamul language are immediately, or remotely, connected with the army; consequently subject to the removals and fluctuations incident to a military life in India. On the other hand, the Canarese people are altogether unconnected with the army, live in small villages, and, living by the produce of the soil principally, generation succeeds generation, without, perhaps, ever seeing the distance of twenty miles from the spot which gave them birth. Among them, too, a man never thinks of taking any important step in life singly: he talks the matter over with his own people, gains their concurrence, and then acts. The hope, therefore, is held out, that when Christianity is introduced successfully among them, it will not be embraced by solitary individuals only, but by communities. At least, idolatry is almost sure to be thus abandoned; and the Holy Spirit may employ this peculiarity of their social character and manners in the conversion and sanctification of their hearts. A most delightful prospect here opens to the eye of expecting faith. Village after village, as has been the case from other causes in the South, casting their idols to the moles and the bats; the abominable and obscene symbols, which now rise conspicuous, and pollute almost every field, and hang suspended from almost every neck, corrupting alike possessor and beholder, shall be universally regarded as "the abominable thing," and, as such, be forever "put away from among them;" and houses of prayer, and songs of praise—the life-giving sound of the Gospel, with its purifying and elevating ordinances, crowded by multitudes of its humble, spiritual, holy believers, shall cover and purge the land.

#### CEYLON.

#### *Heathenism a Stranger to Benevolence.*

THE following extract, from Mr. Bridgnell, of Cornegalle, furnishes another illustration of the well known truth, that the heathen, "accustomed to act in all things from no higher motive than self interest, have no idea of the holy nature, and sublime extent of Christian love."

Two Kandian headmen, Kotta Kohombe, a Corale, and Gaduweda Ralage, an Aratchy, came to Cornelius, our native missionary, inquiring if he had not formerly been a Buddhist priest. They said they had been so informed by several people, and were disposed to credit the report from the circumstance of his having such an extensive knowledge of the Buddhist religion. He told them that though he had never been a Buddhist priest, yet he had been brought up from his infancy in the faith of Buddha by his parents: but that afterwards he was converted to the faith of Christ by Christian missionaries; and that soon after having embraced this religion himself, he was enabled, through the blessing of God, and as his appointed instrument, to convert his heathen parents to this blessed faith, in which they still continue. I wish, added he, if I can, to convert you also, and your brethren to the faith of Jesus Christ. "Why," said

they, "what will you gain by it?" "I shall gain your souls," replied Cornelius.—Headmen: "What profit can that be to you?" Cornelius: "You are my brethren; I love you as I do myself, consequently it will fill me with satisfaction and delight to have a hope of meeting you in heaven."—Headmen: "Our people have no such fellow-feeling concern, and love for each other!" Cornelius: "True; because your religion neither teaches, nor excites such pure love as is taught to us, and produced in us by the religion of Jesus Christ.

In a subsequent letter, Mr. B. writes, in reference to these inquiries—

I related in my last a conversation which took place between Cornelius, the assistant missionary, and two headmen; namely, Kotta Kohombe, a Corale, and Gaduweda Ralage, an Aratchy. They came afterwards to see him, saying, "We are come to talk with you a little about religion," thus showing that some impression had really been made upon their minds. After long converse, they said, they were almost persuaded to believe the truth of what they had heard stated; but had not courage to renounce their old religion, as it would be followed by so many, and such serious worldly disadvantages. Cornelius then preached unto them from that passage, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark viii. 36, 37.)

At another time, the old Corale, accompanied by a young Kandian, came to him. After conversation with them on the subject of repentance towards God, and faith in our Lord Jesus Christ, the old man, like the Jews of old, asked for a supernatural sign as a proof of the truth of the Christian doctrine. Cornelius referred him to that saying of our Lord, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth," (Matt. xii. 39, 40.) After explaining, he said, that "the well authenticated fact of our Lord's resurrection from the dead, on the third day, was an amply sufficient sign, evidence, and proof of his divine mission." They "see men as trees walking."

On hearing of a devil ceremony being about to be performed in his neighborhood, at the house of a poor man, who lay sick, he went thither, accompanied by his wife and a school-master. The object of the ceremony was to appease the devil who had afflicted the man, and thus obtain a cure. They found, on their arrival, one large, and three small horoscopes, with numerous drawings of devils, "with the sight of which," says Cornelius, "I was exceedingly moved." He endeavored to convince the sick man, and all the spectators, of the vanity and great absurdity of their conduct: but the devil's priest came forward, and pertinaciously endeavored to plead his own cause. "But," says Cornelius, "I had not only all reason and all holy Scripture, but also the doctrines of Buddha himself on my side." After a vain contest of two hours, they returned home. The sick man, as well as all the men and women who were present, pleaded many things in excuse of their conduct.

#### *Character of Cornelius, a Native Missionary.*

Cornelius is much respected in the whole neighborhood where he resides, not only by the people generally, but even by the priests. One proof I may adduce. Two priests of the Dambadinia temple called upon him; the principal one said, "Although I know you are the professed enemy of our religion, yet that high regard which I have towards you and your character, would not allow my heart to refrain from giving you a token of my love. Accept, then, this (taking an image of Buddha from under his robe) as a mark of my esteem." Cornelius received it kindly, remarking, "Although I am opposed to Buddhism, yet am I your friend, and love you as my own soul. For this cause it is that I wish to reason with you, and all my countrymen, concerning the awful danger to which you are exposed by your mistaken religious principles." Their eyes, however, are still sealed in spiritual darkness. They are by no means open to conviction. "*Ape agama bohome hari*," say they; "Our religion is perfectly correct."

Cornelius, I am happy to say, is not only laboring assiduously for the salvation of his countrymen; but is also, I have reason to believe, himself growing in grace, and in the knowledge and love of God. He thus speaks of his own experience: "I have felt a very sweet sense of the grace of our Lord Jesus Christ, and the peace and love of God abundantly manifested to my soul, not through any goodness or righteousness of mine, but through the atoning blood of the Lamb. Oh, how happy should I be if I could get a double portion of this heavenly manna! I should feel doubly what I now do, if I could enter fully into the spirit of a true missionary. Oh, what a poor one am I! Lord, fill my heart full of love to thee and thy cause; and sanctify my body, soul, and spirit, entirely to thee, and to thy work. Whom have I in heaven but thee; and whom have I in earth that I desire besides thee."

He is not only "in labors abundant" among the people, but he has likewise promoted, as far as his means and opportunities would allow, his own mental and religious improvement, by a careful attention to theological and devotional reading.

#### *Spirit of Inquiry among the Kandians.*

The Kandians in some of our congregations still continue, when impressed with the truth of any remark that is made, to respond in some words expressive of their assent or satisfaction. Some have frequently, in the course of a sermon Cornelius has been preaching, interrupted him by saying, "*eka hari, eka hari*." "That is right." He remarks, that, after preaching, individuals sometimes come forward to make further inquiries respecting the subject which has been under consideration, and says a spirit of inquiry is evidently raised among some of the Kandians.

#### SOUTH SEA MISSIONS.

##### *Tonga Islands.*

In the last number of the Herald, (p. 225,) mention was made of the encouraging prospect, with regard to the progress of Christianity in

these Islands; and especially, of a private message on the subject of religion, sent from Tubo, the chief of Tongataboo, to Finau, chief of Vavou, (or Vavaoo.) In consequence of this interview, Finau, although at first enraged when he heard that Tubo and his people had embraced Christianity, resolved to imitate their example, and wrote to Mr. Turner, the missionary, requesting that a missionary might be immediately sent to teach him and his people. His letter to Mr. T. was written, at his dictation, by an Englishman, who had resided some time with him. It is as follows:—

"Mr. Turner,—Sir, I am so glad to hear that you are at Tongataboo, teaching my friend Tubo to know the great God; I hope, sir, you will be so kind as to send to Port Jackson for some missionaries to come to my island, to teach me and my people. I am tired of my spirits: they tell me so many lies, that I am sick of them. Since Tubototai" (the man commissioned by our chief to confer with him) "has come to see me, I have had no sleep, being so uneasy for fear that missionaries will be so long before they get here. But if a ship should come to your island, be so good as to send one of your missionaries to me, so that my people may see I have turned my evil spirits away. My island, sir, will turn to our great God, because I am the only chief on the island; I have no one to control me; when I turn they will all turn. To be sure, I did try to take a ship," (a vessel they attempted to take some time back,) "but I am sorry for it; there will be no more of that. Tubototai tells them all, that their spirits are all lies. Be so kind, sir, as to go quick about missionaries as time will allow. So no more from me, a wicked sinner.

Finau, ✕ his mark."

Mr. Turner says—

Tubo, our chief, and all the principal people who are favorable to our cause, view this as a very favorable and important matter, and they manifest considerable anxiety to have something done to afford this great man and his people religious instruction. They have consulted together what would be best to be done, and have proposed my going to see Vavou, &c., accompanied by Ulukia and Tubototai, two principal men in whom confidence can be placed. We have expressed doubts with respect to the sincerity of Finau; but they have none; and, therefore, they wish me to go, that, as they say, our eyes may see, and our ears hear. To this proposal I have partially agreed. When my family have got comfortably settled again at Nukualofa, it is likely I may go to see this place, and ascertain, if possible, the state of mind of the chief and his people. The king of Vavou is both a relative and a friend of our chief, and it is the decided opinion of Tubo, and our leading men, that if Finau embraces Christianity, all Tonga, with other islands connected, will immediately follow.

It may be well just to observe, that the people of Tonga and Vavou are radically one in language, manners, &c. It will be pleasing to you, also, to hear, that the Tui Habai, that is, the

king or chief of the Habai Islands, has just paid us a visit in person, earnestly requesting missionaries for himself and people, and begging one of us to return with him. Glory to God! the fields are becoming white unto the harvest.

#### WEST INDIAN MISSIONS.

##### *Encouraging Success on the Island of St. Kitts, or St. Christopher.*

THE missionaries at Basseterre thus write to the Society, under date of July, 1828:—

The expiration of another quarter reminds us of our duty to address you. It has been a pleasure to us to attend to this in almost every situation in which we have been placed, but it is rendered peculiarly so at present, by the general intelligence we have to communicate, being such as will afford you considerable satisfaction, and holy joy. Distant as we are from our relatives and connexions in life, and filling, in this distant land, the responsible situations of Christian ministers, the greatest happiness we can have, is to witness the success of the Gospel; discovering in our labors to preach it, that it is the power of God to salvation; and receiving daily assurances that God hath not forgotten to be gracious.

In the past quarter, the ministry of the word has been accompanied by the power of the Holy Ghost, in all the places where we have preached; and on all the stations there has been an increase of members. Seldom or never did the work of God, in this island, offer a better prospect than that which it now bears; for while, on the one hand, we have rejoiced at beholding many, who were only outer-court worshippers, brought to the foot of the cross for pardon and salvation, we have, on the other, witnessed a general quickening among the members of the society. Aroused to greater exertions themselves, they have "come up to the help of the Lord against the mighty."

In Basseterre, the general state of the members is animating, many of them have that faith which overcomes the world; and notwithstanding innumerable allurements to sin, which are hourly exhibited to betray the unwary, the exclusions have been but very few, and the deportment of the whole, as a large body, highly creditable to their Christian character.

##### *Special Attention to Religion at Sandy Point.*

You will learn, from the district minutes, says Mr. Banks, that we had the most happy district-meeting that any of the brethren ever witnessed. Every heart seemed to glow with the love of God, and with holy zeal for his glory. An extraordinary influence attended the preaching of the word, and many were brought into the liberty of God's children. Some also were enabled to testify that "The blood of Jesus Christ cleanseth from all sin."

I was much discouraged by the accounts which the brethren gave me of my station, (Sandy Point,) but hitherto the Lord has helped me. Already the Lord is abundantly blessing my labors, and the fruits of genuine conversion are appearing on every side. In the renewal of the tickets, I examined members very closely relative to their Christian experience, and urged

those who had long been members of Society, and had not obtained the forgiveness of sins, earnestly to seek Christ as a present Saviour. This had a happy effect, for many were deeply affected. The congregations, to say the least, are more than doubled, as well as the public collections. Another evidence of a general revival is, that the poor slaves are relinquishing concubinage, and its attendant train of evils. I have already married, in Sandy Point alone, thirty-five couples, and thirty couples more have banns publishing. I have before hinted at our enlarged congregations. The chapel is excessively crowded, even on week-nights, and great numbers stand outside for two hours in the cold dews, and others sit on the wet grass. Many of the respectable colored people are thirsting for the word of life, and crowd into the chapel. Some of them even sit among the negroes, others stand in the aisles, and some out of doors, besides filling the pews. A goodly number have joined Society. The congregations on the Lord's day would astonish you; "and the word of the Lord is like a fire and a hammer, breaking the rocks in pieces." The mighty power of God is displayed under every sermon, and many sinners are pressing into the glorious liberty of the sons of God, and witnessing his power to save. O, sir, could the friends of missions in England have witnessed what I have seen within the last few weeks, and still see, you would not want funds. There is not a Christian heart but would glow with sympathy, and use its utmost endeavors to support the glorious work, which is not confined to the chapel, but is felt equally on the estates. On one estate, I preach on a gallery in front of the prison and the sick-house. There God is also carrying on a mighty work. Men, women, and children are pricked to the heart under the word. The leaders' meetings continue

examining candidates for admission until late. I have, therefore, begun to have two leaders' meetings every week. All that I have received into Society have engaged to give up Sunday labor, and the Sunday markets. This gracious influence has reached Old Road, and Deep Bay; and I trust it will soon be experienced round the island.

Our small dilapidated chapel would not hold the Society before, and what are we to do with the hundreds more who are now coming in, and the numbers who wish to become regular hearers? I cannot describe my feelings, when passing through the crowds in order to get to the pulpit; and when standing there, and seeing so many come into the chapel-yard, and return again for want of room. Many come with a chair on their shoulder, and an umbrella under their arm, for the purpose of sitting in the yard in the dark. Besides, the chapel is almost ready to fall down; another hurricane will probably scatter it in ruins, and it is not worth repairing. So that soon, a rapidly increasing Society of six hundred and fifty members will be entirely destitute of a house to worship God in, unless we are assisted to build.

I have before stated, that all whom I have received on trial have engaged to give up Sunday labor and Sunday markets. I mentioned this at our quarterly-meeting, which led to a long discussion; and the result was, a resolution to enforce, with tenderness and caution, but with becoming firmness, our rules respecting Sabbath breaking. I have no doubt but, as far as Methodism is concerned, the Sunday market may be abolished; and Sunday labor, nearly, if not altogether so. Only let us have chapels, and I have no doubt but religion alone, without any legislative enactments, will plough up the foundations of the Sunday markets.

## Miscellaneous.

### EDUCATION IN GREECE.

THE present state of things in Greece is so interesting in itself, and so likely to be followed by events of the utmost importance to mankind, that it has with good reason attracted attention in every free country.

Among other measures adopted for the benefit of the emancipated Greeks, a plan has been formed and matured for aiding them essentially in the great business of education. For this purpose, a *Greek School Committee* has been organized, in the city of New York, consisting of the following gentlemen: viz.

Hon. Albert Gallatin, *Chairman*.  
Arthur Tappan, Esq., *Treasurer*.  
Rev. M. Bruen, *Cor. Secretary*.  
Knowles Taylor, Esq., *Rec. Secretary*.  
Seth P. Staples, Esq.  
Eleazer Lord, Esq.  
Dr. Samuel Ackerly.  
Richard T. Haines, Esq.

The objects of this association are to establish in Greece a *High School*, or *National Acad-*

*emy*,—a *High School for Females*,—and several *Elementary Schools*, as models of instruction.

On the 15th of May, a public meeting was held, at the Masonic Hall in New York, for the promotion of this object, John Griscom, LL. D. in the chair. The meeting was addressed with effect, by the Rev. Mr. Bruen, Mr. Gregory Perdicari, a native of Greece, now a teacher in the Mount Pleasant institution at Amherst, Lewis Tappan, Esq., the Rev. Dr. Wainwright, the Rev. Josiah Brewer, late missionary in Greece, and the Rev. Mr. Colton, of Amherst. Various appropriate resolutions were proposed and adopted, and a subscription was taken of \$1,000. The Committee have issued a spirited address, which has been published in most, if not all, the religious newspapers in the United States, and in many secular newspapers.

It is understood that the Committee hope to send out their agents and teachers, in the course of the ensuing fall.

This notice was inadvertently omitted in



our last number, which was the earliest time it could have been inserted; the number for June having been printed off, before the account of the meeting at the Masonic Hall reached Boston.

#### CAUSE OF TEMPERANCE.

IN our last number, p. 228, some declarations of Chancellor Walworth were inserted, both with respect to the use of ardent spirits being unnecessary, and to intemperance being a frightful cause of crimes.

The following passage is taken from an address of Judge Edwards, in pronouncing sentence of death on Catharine Cashiere, who had been found guilty of murder, committed in a state of intoxication. The trial took place at New York.

During the present court, we have been called to pass upon two cases of homicide, in one of which, both the prisoner and the deceased were at the time the offence was alleged to have been committed, in a state of beastly intoxication.—And in the other, the case of the miserable being who is now arraigned at this bar, it was also proved by one of our licensed retailers, that he sold her on the night of the murder, three or four glasses, although at the time she came into the store, she was so intoxicated that she staggered. Thus prepared, in a state of mind thus frenzied, this crime was committed. If, as we are taught to believe, it is a crime to tempt as well as to be tempted, how can those hope to escape moral retribution, who hold forth lures to intemperance and by assisting to overthrow the reason of the vicious, prepare them for the work of iniquity? It is undeniably true, that a very large proportion of the crimes which are committed, are traceable, either directly or indirectly, to the influence of spirituous liquors; and, I will add, that the poverty and wretchedness which prevail in society, are to be ascribed more to this, than all other causes united. These facts are matters of notoriety, and yet the evil continues, spreading and extending a baneful influence. In probing the sources of this evil, we are met with the appalling fact, that there are at this moment three thousand persons in this city, who are licensed to retail spirituous liquors. Licensed to pursue a calling the direct tendency and necessary consequences of which, are to ruin the health and deprave the morals of thousands of our fellow be-

ings. While such facilities are afforded for depraving morals and dethroning reason, is it matter of surprise, that "blood stained murder" stalks abroad among us. If the power of applying a correction was not in the hands of the people, if the government under which we live was independent of and superior to the will of the people, "if an enemy had done this thing," there might be some excuse for us. But as all power is either mediately or immediately derived from them, and is in their hands, as it is but necessary for them to will that a correction should be applied, and it will be done, how can we stand acquitted in neglecting to apply a remedy. In our ardent and headlong career through this world, in the pursuit of property or honor, let us pause for a moment to consider the cause of suffering humanity; let us devise the most judicious measures for the correction of this evil, and by a firm, united, and determined concert of action, carry those measures into effect.—It is the cause of public justice, of public morals, and of suffering humanity, which demands our aid. Vain are all the expectations which are formed, of its being in the power of the ministers of justice to restrain the workers of iniquity—to stay the hand of violence until this evil is corrected. Fifty are corrupted by ardent spirits, to where one is corrected by the law.

#### SENTENCE OF A SANDWICH ISLAND GOVERNOR.

It is stated, in a letter just received from the Sandwich Islands, that *Hoapiri*, governor of Maui, in December last, had a man brought to trial for selling a bottle of rum. The sale of distilled liquor is strictly forbidden by a law at Lahaina, where the governor resides, and is known by every body to be thus forbidden. The culprit, convicted of selling the deleterious article, received his sentence, in the presence of the king of all the Sandwich Islands, and of *Boki*, governor of Oahu. The sentence was, that the offender should pay a fine of *two hundred dollars*. This may seem a pretty heavy punishment; but under the old heathen government, the man who should seriously offend one of the high chiefs, by disobeying his known and strict orders, would very probably have been assassinated, and his dead body offered as a sacrifice to some idol. See p. 249 of the present number.

## American Board of Foreign Missions.

#### AGENCY IN THE MEDITERRANEAN.

THE arrival of Mr. Anderson at Malta, on the first of January, was mentioned in our number for May, p. 166. A long interval elapsed before any subsequent intelligence was received from him, there having been no vessel, for a considerable time, from Malta to the United States. Recently very copious letters have come to hand, written at different dates, from the 13th of Jan. to the 13th of April.

Mr. Anderson had been employed diligently in obtaining such information as would be useful to the Committee;—in conferring with the American missionaries respecting various important topics, including plans of evangelical labor, both in regard to themselves, and to new missionaries to be sent hereafter;—in availing himself of the experience of Messrs. Wilson, Keeling, Nicolayson, and Schlienzy, who are in the service of four different English missionary socie-

ties; in getting the judgment of the missionaries with regard to certain principles of extensive application to all missions; in attending to various subjects connected with the operations of the press; and in committing to paper such information, and such conclusions, as he thought it necessary to preserve. His visit was highly gratifying to himself and his brethren.

Mr. King, on receiving a letter from Mr. Anderson, was greatly rejoiced at the prospect of a meeting in Greece. He says: "I am, as it were, *alone*, and have longed much to see some friend, with whom I could converse.—I shall have much to say to you, when I see you. I welcome with heartfelt joy your arrival in the Mediterranean." Mr. King advised, for various reasons which he stated, that Mr. Anderson should spend the month of March in the Ionian islands, with the design of afterwards visiting the Morea, and the Archipelago.

On the 25th of February, Messrs. Anderson and Smith, in company with Mr. Robertson, (the missionary and agent of the Episcopal Missionary Society,) embarked from Malta for Corfu, where they arrived on the 3d of March. Between this date and the 13th of April, they visited Cephalonia, Ithaca, and Zante, whence they were on the point of crossing to the Morea. They hoped to traverse it, and arrive at Egina in ten days.

At Corfu, Mr. Anderson was happy to meet and confer with Mr. Lowndes, from the London Missionary Society, and professor Bambas, who was the friend of Messrs. Fisk and Parsons at Scio.

As to immediate measures for the benefit of Greece, it would be premature to speak, till after a more thorough investigation. The missionaries at Malta agreed in the opinion, however, that the American press under their direction might be advantageously employed in furnishing a liberal supply of school-books, in modern Greek. This was contemplated at the establishment of the press, and is in conformity with instructions recently given by the Committee. The time has now arrived, when a vigorous prosecution of this long cherished design is expedient, and likely to prove highly beneficial.

Soon after Messrs. Anderson and Smith left Malta for Greece, Mr. Bird embarked on an exploring tour, to Tunis and Tripoli. In consequence of his familiarity with the Arabic language, he has peculiar advantages for accomplishing this service.

What effect the present war may have upon the future labors of the missionaries cannot be foreseen. If not prevented by the state of political affairs, Mr. Bird will probably return to Syria, accompanied by one of the missionaries

yet to be sent abroad. Mr. Goodell, and another missionary, may be stationed at Smyrna; though Constantinople would be preferred, should it be accessible. The acquaintance of Mr. Goodell with the Turkish, and the Armeno-Turkish, obviously make it desirable, that his labors should be brought to bear upon Armenia. This could be done from Constantinople, better than from any other place not within the limits of the country, which is principally inhabited by Armenians.

Mr. Goodell has the superintendence of the press during the absence of Mr. Smith.

#### SANDWICH ISLANDS.

INTELLIGENCE has been received from this interesting field, under the date of Jan. 2d, at which time the missionaries were generally in good health. The work of translations was going on, and the two presses were in operation. Yet the people demanded books much more rapidly than they could be produced with the means now employed. The mission was treated more respectfully by foreigners than in former seasons. Capt. Sayre, of the *Arabella*, capt. Arthur, of the *Sarah*, and capt. Russell, of the *Swift*, are mentioned with much respect and affection, as having shown many kind attentions to the missionaries.

#### CHOCTAWS.

A LETTER from the Rev. Cyrus Byington, under date of June 25th, contains the pleasing information, that the attention to religion among the natives is increasing. He says: "The Lord is now blessing this people, and gathering in his chosen, in a remarkable manner."

At a meeting in the wilderness, about 14 miles from Mayhew, on the first Sabbath in June, twenty persons, including two white men, were admitted to the church. Of this number, was col. David Folsom, (the senior of the three highest chiefs,) and two of his brothers. Ninety were numbered among serious inquirers. Col. Folsom, by nature and practice an eloquent man, makes discourses to his countrymen in their native tongue, an hour or two long, and has for months been greatly engaged in his employment.

#### GREEN BAY.

THIS mission has been severely bereaved by the death of the Rev. Jesse Miner, the missionary and superintendent. Two of his children died also; and Mrs. Miner, with her surviving children, will return to the place of her former residence in Oneida county, New York.

## ANNIVERSARIES OF AUXILIARIES.

**NEW HAMPSHIRE.** The *Auxiliary of Rockingham County* held its anniversary meeting in Windham, on Tuesday, the 23d of June. The annual report was read by the Rev. Mr. Arnold, the Secretary; after which addresses were delivered by the Rev. Mr. Temple, of the Mediterranean mission, who attended as a Deputation from the Board, and by Mr. Harrison Allen, an agent.

The *Auxiliary of Merrimack County* held its annual meeting at Northfield, on Thursday June 25th. The Rev. Mr. Bouton, of Concord, Secretary of the Society, read the annual report of the Executive Committee; after which the meeting was addressed by the Rev. Mr. Scales, Rev. Mr. Lancaster, Mr. Greig, and by the Rev. Mr. Temple, who was present as a Deputation from the Board, and Mr. H. Allen, an agent.

## FORMATION OF AN AUXILIARY.

**MAINE.** The *Auxiliary of Somerset County*, was formed on the 17th of June. The following gentlemen were elected officers:—Rev. Josiah Peet, *President*; Rev. G. W. Fargo, Rev. Jacob Hardy, Dea. J. Kimball, and C. Norton, Esq., *Vice Presidents*; Rev. Josiah Tucker, *Secretary*; James Dinsmore, Esq., of Norridgewock, *Treasurer*; Rev. F. Field Holt, Dea. J. Kimball, and Dea. W. Dinsmore, *Executive Committee*.

## FORMATION OF ASSOCIATIONS.

**MASSACHUSETTS.** *Berkshire co.* South New Marlboro'. Gent. and Lad. Asso. Dea. Canfield, Pres. Wm. Abbot, V. Pres. Lorrain Smith, Sec. Warren Howe, Treas. 5 Gent. and 5 Lad. coll. June 3.

North Adams. Gent. and Lad. Asso. Rev. John W. Yeomans, Pres. Eli Northam, V. Pres. Lemuel H. Parsons, Sec. Daniel P. Miriam, Treas. June 14.

## Donations

FROM JUNE 16TH, TO JULY 15TH, INCLUSIVE.

## I. AUXILIARY SOCIETIES.

<i>Barnstable co. West, Ms.</i> Rev. D. L. Hunn, Tr.	182 00
<i>Berkshire co. Ms.</i> J. W. Robbins, Tr.	
Becket, Gent. 14; la. 14;	28 00
Dalton,	24 37
Egremont, Gent. 5,75; la. 5,02;	10 77
Great Barrington, Gent. 23; la. 40;	63 00
Hinsdale, Gent. 47,25; la. 39,07;	86 32
Lanesboro', Gent. 27,07; la. 25,37;	
(of which to constitute the Rev. NOAH SHELTON, of Stockbridge, an Honorary Member of the Board, 50;)	52 44
Lee, Gent. 96,64; la. 50,05;	146 69
Lenox, Gent. 58,93; la. 41,35;	
acad. 9,25; J. W. Robbins, to constitute the Rev. JOSEPH L. MILLS, of Becket, an Honorary Member of the Board, 50;	159 43
New Marlboro' North, Gent. 27,61; la. 24,64;	52 25
Otis, Gent. 9,98; asso. 14,10;	24 08
Peru, Gent. 36,61; la. 25,81;	62 42
Pittsfield, Gent. 74,26; la. 60,52;	
mon. con. 72,16;	206 94
Richmond, Gent. 16; la. 22;	38 00
Sandisfield, Gent. 28,45; la. 44;	72 45
Sheffield, Gent. 41,44; la. 46,96;	88 40

Stockbridge, Gent. 47,64; la. 62,65;	110 29
N. Gent. 24,20; la. 18,37;	42 57
Tyringham, Gent. 6,59; la. 19,20;	25 79
Washington,	2 22
Williamstown, Gent. 63,58; la. 62,25;	153 83
Williams college, 28;	88 00
Windsor, Gent. 44; la. 44;	5 82
Indiv.	

1,544 08

Ded. loss on unc. bills, 3 12—1,540 96  
Colchester and vic. Ct. W. T. Turner, Tr. 10; deduct loss on unc. note, 63 c.

9 37

*Essex co. Ms.* J. Adams, Tr. Andover, W. par. The sum of \$50, ackn. in the number for June, constitutes the Rev. SAMUEL C. JACKSON an Honorary Member of the Board.

*Essex co. N. J.* T. Frelinghuysen, Tr.

131 73

*Monroe co. N. Y.* J. Bissell, Jr. Tr.

1,000 00

Rochester, J. Bissell, Jr. *New York city and Brooklyn, W.* W. Chester, Tr.

(of which, av. of publication through fem. asso. of Brick chh. to constitute JOHN R. MURRAY, Jr. an Honorary Member of the Board, 100;)

130 00

*Northampton and neighb. towns, Ms.* E. S. Phelps, Tr.

Belchertown, Gent. 45,50; la. 20; 65 50  
Norwich, U. Park,

1 00

South Hadley, Mrs. S. Strong,

10 48—76 98

*Oneida co. N. Y.* A. Thomas, Tr. Fairfield, Asso.

80 16

New Hartford, A. fam. in Rev. Mr. Coe's so.

21 00

Paris, E. Judd,

12 00

Russia, M. f.

6 00

Trenton, Aux. so.

2 00

Van Buren, A friend,

4 00—125 16

*Pal. Miss. so. Ms.* E. Alden, Tr. Coll. at ann. meeting,

30 21

Abington, 1st par. Gent.

50 00

2d par. Gent. 96,76;

134 18

la. 37,42;

Braintree, Mon. con. 40; fem. miss. so. 60; evang. so. 3,33;

103 33

Braintree & Weymouth, United so. mon. con. 30,79; gent. 60,27;

91 06

Bridgewater, Trin. so. Gent. 16,67; la. 14,17;

30 84

Dorchester, 2d par. La.

10 00

Easton, Gent. and la.

7 23

Halifax, Gent. 32,06; la. 20,83;

52 69

Hanover, Gent. 54; la. 40;

94 00

Hanson, Gent. and la. 21,70;

33 76

mon. con. 12;

Middleboro' 3d par. Gent. 22,94;

38 00

la. 15,86;

North Bridgewater, Gent. 58,02;

119 44

la. 61,42;

Randolph, 1st par. Gent. 34,03;

77 51

la. 20,48; mon. con. 23;

42 89

2d par. Gent. 4,12; la. 27,20;

141 86

young men's asso. 11,57;

12 00

Situate, Gent. 42,45; mon. con. 12,40;

54 85

Taunton, W. par. La.

12 00

Weymouth, N. par. Gent. 74,08;

112 24

la. 38,16;

S. par. Gent. 35,16; la. 81,22;

141 86

mon. con. 25,48;

1,237 00

Ded. expenses,

30 10

1,206 90

Ded. sums ackn. in M. Herald for Aug. last, 351,83;

975 90

March, 343,18; June, 280,89;

231 00

In part for the present year,

394 70—535 70

**Rockingham co. West, N. H. Rev.**

S Harris, Tr.	
Candia, Gent. 29; la. 20,35;	49 25
Chester, Gent. 12; la. 30;	42 00
Deerfield, Gent.	8 00
Derry, Gent. 34,50; la. 37,11;	71 91
Hampstead, Gent. 12; la. 5,33;	17 33
Londonderry, La.	25 91
Plaistow, Gent. 24; la. 22;	46 00
Salem, Gent.	4 00
West Chester, Gent. 12; la. 17;	29 00
Windham, Gent. 14,43; la. 22,52;	36 95

330 35

Ded. loss on pistareens, 1 62—328 73

**Somerset co. Me. J. Dinsmore, Tr.**

Strong, Asso.	28 74
York co. Me. C. W. Williams, Tr.	
Buxton, Gent. 2,18; la. 7;	9 18
Kennebunkport, La.	26 00
Kittery Point, Gent. 12; la. 14,37;	26 37
Saco, Gent. 21; la. (of which to constitute the Rev. SAMUEL JOHNSON an Honorary Member of the Board, 50); 53;	74 00
South Berwick, La.	9 41
Wells, Gent. 2; la. 17,36;	19 36
York, An. indiv.	50

164 82

Ded. c. note, 2 00—162 82

**Windsor co. Vt. H. F. Leavitt, Tr.**

Royalton, An indiv.	5 25
Worcester co. Ms. Relig. char. so.	
Rev. J. Goffe, Tr.	50 00

Total from the above Auxiliary Societies, \$4,317 44

**II. VARIOUS COLLECTIONS AND DONATIONS.**

Andover, Ms. Mon. con. in W. par.	10 00
Athens, Ga. Mrs. J. Sibbald, for Pal. and Arkansas miss.	4 35
Augusta co. Va. S. Bell,	5 00
Baltimore, Md. Union mon. con. 117,40; fem. sew. so. of 1st presb. chh. 100;	217 40
Bath, Me. Mon. con. in S. par.	16 34
Berkley, Ms. Fem. asso.	25 67
Boston and vic. Ms. Fem. so. for pro. Chris. among the Jews, for ed. of Jewish chil. at Bombay, 100; for trans. the Scriptures and circula. relig. tracts among the Jews in Palestine, 100; a friend, 1,	201 00
Brighton, Ms. Mon. con. in evang. so.	20 42
Brookline, Ms. Mon. con. for miss. to Japan,	6 51
Brooklyn, N. Y. Young la. of 1st presb. chh. for ed.	7 50
Charleston, S. C. La. asso. in circular chh.	210 00
Chazy, N. Y. Mrs. A. Hubbell,	5 00
Cincinnati and vic. O. J. Mahard, Tr.	
Bethel, Asso. 2,28, Chillicothe, A. Carlisle, 49,75; Cincinnati, Mon. con. 1st presb. chh. 26,37; fem. asso. in 2d presb. chh. 34,12; gent. asso. 65; av. of pork, 1,16; Granville, Chil. of Mrs. How's sch. for wes. miss. 50 c. Manchester, Asso. 4,75; New Jersey, Asso. 22,25; Pleasant Ridge, Asso. 10,81; Putnam, La. asso. 41,50, Rossville and Hamilton Asso. 4,75; Zanesville, Asso. 47,25;	310 39
Claverack, N. Y. Indiv. to constitute the Rev. RICHARD SLUYTEN, an Honorary Member of the Board,	50 25
Concord, Ms. Mon. con.	11 00
Danby, N. Y. A friend,	2 00
Danville, Vt. Gent. asso. 12,75; la. asso. 22,21; mon. con. 12,50;	47 46
Dedham, Ms. Mater. asso. 3d pay. for Anna Bates, in Ceylon,	20 00
Derry, Pa. Fem. miss. so.	20 00
Payetteville, N. C. Fem. frag. so. 30; miss. asso. 16;	46 00
Fort Covington, N. Y. Fem. asso.	16 00
Franklin, Ms. Mon. con. for wes. miss.	4 98
Garland, Me. Gent. and la. asso. 17,89; ded. loss on change, 15 c.	17 74

Granby, Ms. Mon. con. in W. par.	15 00
Harrisburg, Pa. Mon. con.	21 83
Hinsdale, Ms. Mrs. M. Lombard,	1 00
Jamaica, N. Y. Miss. so.	46 55
Lenox, N. Y. For. and domes. miss. so.	8 25
Lockport, N. Y. 1st presb. chh. and so.	26 00
Mariboro', Vt. H. Chandler,	59
Meigs, N. Y. J. Hammond,	4 00
Mercersburg, Pa. Fem. miss. so.	50 00
Millston, N. J. Coll. 11; a lady, 2;	13 00
Milton, Pa. Miss. so.	20 00
Manson, Ms. Thomas Lodge, (for distrib. of the Scriptures in Palestine,)	10 50
Morish, N. Y. Contrib. in cong. and presb. so.	15 00
New Haven, Ct. A friend,	50 00
New Providence, N. J. Mon. con. in presb. chh.	2 25
New Sharon, Me. Miss. asso.	15 95
New York city, Young ladies of Miss Goldsmith's sch. in part to constitute the Rev. E. W. BALDWIN an Honorary Member of the Board, 30; a friend, 1; for. and domes. miss. so. in Rev. Mr. Dubois's chh. 10th pay for Wisconsin Folk, in Ceylon, 12; mon. con. in Spring st. chh. 2,76;	45 76
North Adams, Ms. Coll. in cong. so.	5 72
Northumberland, N. Y. Mon. con.	2 50
Norwich, Vt. Mon. con. in S. par.	5 00
Plymouth, 3d par. Ms. La. read. so. for wes. miss.	20 00
Reading, S. par. Ms. Mon. con. 22,30; mater. asso. 2,75;	25 05
Sag Harbor, N. Y. Mon. con.	7 00
Salem, N. J. Miss. so.	13 00
Salem, S. C. Miss. and bible so. for wes. miss.	10 00
South Reading, Ms. Fem. cent so. for ed. of Indian chil.	18 70
Strongsville, O. Mon. con.	2 56
Townsend, Ms. Young gent. and la. asso. 21,47; less c. note, 5;	16 47
Trenton, N. J. First chh.	5 00
Triangle, N. Y. Rev. S. Burt, 8; Mrs. Burt, 4;	12 00
Union, N. Y. Mon. con.	5 00
Vergennes, Vt. Hea. sch. so. for Alexander Lovell, in Ceylon, 9,50; young la. sch. for ed. Ind. chil. 10;	19 50
Vermont, A friend,	10 00
Washington, D. C. Mon. con. in 1st presb. chh. by Rev. R. Post,	25 00
Winchester, W. Ten. Mon. con.	20 00
Unknown, A mother's thank off.	3 00

Whole amount of donations acknowledged in the preceding lists, \$6,163,18.

**III. LEGACIES.**

Canterbury, Ct. Mrs. Irena Francis, dec'd, by John M. Francis, Ex'r, 1,000 00

**IV. DONATIONS IN CLOTHING, &c.**

Boston, Ms. 100 spelling books, fr. Richardson and Lord, for Cattaraugus; a piece of shirting, fr. Miss F. Winslow.	
Cincinnati and vic. O. Sundry articles, fr. Manchester, asso. 12,87; do. fr. New Jersey, asso. 17,75; do. fr. Putnam, la. asso. 93,31; do. fr. Zanesville, asso. 34,87; do. fr. Rossville and Hamilton, asso. 6; do. fr. Martinsburg, asso. do. fr. Pleasant Ridge, asso.	164 80
Hampshire Chr. Depos. Ms. East Hampton, A box, fr. fem. benev. so. for Payson Williston, in Choc. nation,	21 81
Hanover, N. H. A roll of cloth, fr. Mrs. S. C. Moseley, for Choc. miss.	
North Brookfield, Ms. A bundle, fr. ladies.	
Plymouth, Ms. A box, fr. la. read. so. for wes. miss.	17 62
Weed's Corners, N. Y. Clothing, &c. of Miss H. Stratton, dec'd,	196 69
Winstead, Ct. A box, fr. la. char. so. for Mackinaw,	100 00
Unknown, A hoghead, for Dr. Weed, Union.	